

CANADIAN JEWISH REVIEW

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No. 24

Editorial

"WE WERE SLAVES"

The motif of Passover may be summed up in the words of the Haggadah, "Avodim hovinu l'Pharaoh b'Mitzroyim." We were slaves to Pharaoh in Egypt and the Almighty with a mighty and outstretched arm delivered us from this bondage and made of us a nation of free men.

We are commanded constantly to remember that we were once slaves living by sufferance of foreign masters and though we are free now we are enjoined to be kind to the stranger for "Ye were once strangers in the land of Egypt." Our slavery and Exodus is so much a part of our historic consciousness that hardly a Jewish national custom or ceremonial is not traceable in its origin to a "zecher l'yutzios Mitzroyim," to our Exodus from Egypt and our liberation, "mevodus l'cherus," from slavery to freedom.

Some years ago Achad Haam in one of his most brilliant essays pointed out the meaning of freedom and slavery and showed how one may be spiritually in slavery whilst ostensibly enjoying liberty, whilst another may have spiritual freedom whilst in bondage. The Jews in the Ghettos of Europe before the advent of the French Revolution were politically, socially and economically in bondage yet spiritually, culturally and religiously they were freemen. In these Ghettos the Jew felt at home. Within the Ghetto he set up his own standards and lived by them. He was his own master. The outside world concerned him very little. He looked down upon its culture and its moral standard. Though outside of the Ghetto wall he wore a special gabardene and was looked upon as the Pariah of the world, within the Ghetto he was a prince, the chosen people of God. In the last hundred years or so the Jew of the Western world has enjoyed political, civil, economic and educational freedom. The Ghetto walls have been destroyed. The Jew has entered into world-citizenship, yet there is hardly a place on the earth's surface where Jews in the mass are made to feel at home, or where they do feel at home.

So long as they are few in numbers anywhere they are tolerated and even made welcome, but as soon as their numbers wax many and mighty, then the cry of Pharaoh recorded in the opening sentences of the book of Exodus are heard once more:

"Behold the people of the children of Israel are too many and too mighty for us. Come, let us deal wisely with them lest they multiply, and it come to pass that when there befalleth us any war, they also join themselves into our enemies and fight against us and get them up out of the land. Hence the Egyptians made their lives bitter with hard service and afflicted them."

In times of peace the Jew is left alone, but in times of crises such as wars, we are asked for our passports and accused of being strangers and foreigners. We are told that we are of the East—Orientals—whilst they are of the West—Nordics and Aryans. Our ethical and religious point of view is considered Oriental; theirs is Occidental. We stress a morality of "Thou shalt not," theirs is "Thou shalt" and "Thou mayst." To us life is a divine duty; to them life is an adventure and a game. They want us to become like them through intermarriage and assimilation. We insist on being different in race, religion and culture and develop a philosophy of brotherhood that is based on "E pluribus unum," unity without uniformity. They do not want to indulge our philosophy nor do they wish to tolerate our differences. Unless we adjust to their standard, we must get out. Does this mean feeling at home? Is this freedom in freedom? Is it freedom when your whole life must be spent fitting yourselves into a milieu that you find ready-made for you, and which you did not create? And when we balk at the kind of assimilation that leads us to absorption as inevitably as the waters of Lake Erie lead over the Niagara Falls into Lake Ontario, we are called undesirable and foreigners. This has always happened and is now repeating itself in Germany, Hungary, Roumania, Poland, France, and to some degree is even being enacted in America. Modern anti-Semitism is the symptom that tells us that we are under suspicion as being strangers. If anyone wants a definition of the word "Gelus," it is the uncanny feeling of homelessness—of being watched with suspicion—of always having to be twice as good as our neighbor in order to be considered half as good. It is slavery in freedom.

If the Jew is nervous and restless, then it is traceable to this constant feeling of home-

lessness. It breeds in us a peculiar psychosis that psychologists call "inferiority complex." Because we feel like strangers we feel that it is always incumbent on us to explain ourselves not only to the Gentiles but even to our own children. This is the tragedy of modern Jewish life. We apologize for our very existence. We harp on the glories of our past and try to shine in the reflected glory of our ancestors. We manifest a tendency to claim all great men as Jews and even bask in the sunshine of the renegade and converted Jew if he reaches fame. Living such a life is unnatural it is unbearable—it is like walking about with a constant severe headache. The Golus must come to an end.

But you will ask why does the non-Jew deprive us of that which is so essential to happiness—a sense of home—whilst he acknowledges our abilities and contributions. The answer lies on the surface. He has no faith in the possibility of combining two civilizations, our and theirs. The tendency to uniformity, standardization, like-mindedness, is bred by them. It comes from the dislike of the unlike—from the fear of the foreigner. The Greeks taught that all who are not Greeks are barbarians, whilst the Jewish ideal was "Gerk' toshub"—The stranger is to be treated like the native.

Feeling this intolerance of our neighbors to our inherited civilization we have tried to alleviate it, cutting it there and trimming it there, and we have made of our civilization a religion—a mere cult. Now Judaism cannot be contained in a cult, and when we make a cult of our civilization, we find that there are non-Jews whose cult is as broad as ours. They do not believe in the miracles of Jesus and the New Testament any more than we do in the miracles of Moses and the Bible. We believe in God and the brotherhood of man—so do they. Our moral standard is the Ten Commandments so is theirs. The liberal Christian challenges the liberal Jew to meet with him in one church and brotherhood and to assimilate and intermarry, and when we refuse he considers us camouflagers. Yet to do away with our folk-ways, language, literature, religion, laws, culture, ethics—in a word our culture and civilization—is not a solution to our problems, it is dissolution to the Jew.

Then what is the solution? In order to
Continued on page 21

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Simpson, Mr. and Mrs. H. Faber, Mr. and Mrs. H. Freedman, Mr. and Mrs. Charles Albert, and Misses Evelyn Berenbaum, Amelia Berenbaum, Sonya Berenbaum, Al. Rosenberg, Dr. L. Rosen, I. Glazer, Mrs. Charles Albert assisted the hostess.

Mrs. B. Malek, 2446 Esplanade Avenue, entertained in honour of Mrs. F. Pins, of New York City. Covers were laid for forty guests. Mrs. J. Silverberg, Misses Evelyn Silverberg and Rita Fuller, and Mrs. Sarah Pins entertained.

Miss Lena Becker sailed from Los Angeles, March 9, on the S.S. Manchuria for the West Indies, and will return to Montreal via New York.

Mrs. George Hollinger, Montclare Apartments, entertained at mah jongg on Wednesday, March 25.

Carl Anker, of Ottawa, spent the past week in town on business.

Miss Goldie Adelson entertained at a surprise birthday party for Miss Rose Azel. Fifteen couples were present.

Miss Pauline Nudelman has just returned from a two weeks' holiday in Mount Vernon, and Dorchester, Mass. She was the guest of Mrs. Rose Vilus, of Mount Vernon, and of Mrs. Kramer, of Dorchester, Mass.

Miss Mollie Cohen, Querbes Avenue, entertained at bridge Sunday, March 29, in honour of Miss Marie Greenhood, who is leaving for New York to reside there. Prizes were won by the Misses Ethel Pearson, Minnie Nemtim and Jessie Cotsen.

Mr. and Mrs. Harry Rother, Hudson Avenue, were in New York and Atlantic City.

Mr. and Mrs. Moe Albert, Victoria Avenue, have returned from New York and Atlantic City.

Mr. and Mrs. Harold Wilanski, Sherbrooke Street West, have left to spend several months at the Coast.

Mrs. A. S. Soloman and children, Vendome Avenue, are leaving for Albany, N.Y., to spend Passover holidays with Mrs. Soloman's mother, Mrs. Tarschis.

J. H. Wener, Bishop Street, has left on a trip through Western Canada.

Edward L. Cotsen, of Boston, Mass., is in town spending the first days of Passover with his parents, Mr. and Mrs. S. Cotsen, Villeneuve Avenue West.

Mrs. F. Pins, of New York, is the guest of her sister, Mrs. S. Pins, Park Avenue

Mr. and Mrs. A. Kohos, 231 Laval Avenue, entertained at a family dinner, March 28, their twenty-fifth wedding anniversary.

A farewell party was given at the house of Mr. and Mrs. J. Merson, 630 Bloomfield Avenue, on Saturday, March 28, in honour of their daughter, Mrs. J. Silverberg, who is leaving for Regina. About fifty guests were present. Mrs. I. Sourkes addressed the ladies on behalf of the Board of Directors of the Hebrew Ladies' Relief Society and presented the guest-of-honour with a pair of sterling silver candle sticks.

Mr. and Mrs. Isadore Goldin entertained at a "Sweet Sixteen" party, April 4, for their daughter Elsie. The guests were: Freda Michaelson, Rachel Rogers, Rella Bagen, Ida Lazarus, Molly Ellis, Lillian Gould, Evelyn Cramer, Sybil Rashback, Ann Schweisberg, Helen Schaefer, Hilda Ellison, Sophie Schulman, Mildred Trachtenberg, Pauline Trachtenberg, Fay Rogers, Allen Goldin, Charles Goldin, Murray Michaelson, Morton Rosenhek, Cyril Schwesberg, Samuel Herman, Joe Blau, Leslie Leberg, Gordon Berson, Alex Steinman, Albert Ellison, Dave Feldman, Eliah Greenspoon, Abner Rosenthal, Saul Diamond, Joe Springer, Jack Cape, Leonard Vineberg, Dr. Schacher, Mr. and Mrs. Pock, Mr. and Mrs. Ivisus, Mr. and Mrs. Minkin, and Mrs. Levine.

Mr. and Mrs. T. Glickman, Western Avenue, have returned from Atlantic City.

Miss Sybil Gittleson, who has been attending Art School in New York, returned home on Monday to spend the holidays with her parents, Mr. and Mrs. A. L. Gittleson, Dorchester Street.

Mrs. Jack Horwitz, Dorchester Street West, who spent the winter in Florida and the past few weeks in Atlantic City, has returned.

Burton Lester is spending the Passover holidays with his grandparents, Mr. and Mrs. S. Cotsen, Villeneuve Avenue West.

Mr. and Mrs. S. A. Vineberg, Madison Avenue, entertained informally on Sunday, March 23, their sixth wedding anniversary.

Mrs. Mac Cummings and family, Marlowe Avenue, will be leaving for Wenerville early in May.

Henry Yanovitch, who spent some time in New York, has returned for the

holidays to be with his parents, Mr. and Mrs. J. Yanovitch, Jeanne Mance.

Mr. and Mrs. George Rabinovitch, Belgium Avenue, who visited their daughter, Mrs. Ray Kleinberger, of California, have returned home.

Mr. and Mrs. H. B. Wartell (formerly Miss Anna P. Rose, of Rochester, N.Y.), are the guests of Mr. and Mrs. M. Carsley, Hutchison Street, for the Passover holidays.

Miss E. Goldstein, who is attending Macdonald College, has returned home to spend the holidays with her parents, Mr. and Mrs. L. Goldstein, Pine Avenue.

Mr. and Mrs. R. B. Burko are back from their honeymoon and are living in the St. Luke Apartments, 265 St. Luke Street.

Miss Beatrice Livinson, York Avenue, who has been in New York for some time, is expected home shortly.

Mrs. D. Perlo, Harvard Avenue, has returned from a trip to New York and Boston.

Mrs. S. A. Mendelssohn, Grosvenor Avenue, who spent the past three months in New York, returned to town.

Mrs. H. Robinson and Miss Margaret Robinson, Grosvenor Avenue, have returned from a short stay in New York.

Among the hostesses who entertained for Miss Anne Baker, whose marriage to Lou Goldberg takes place April 23, at the Bnai Jacob Synagogue, were the Misses Godel and Rae Marks, personal shower and musicale; linen shower and bridge by Misses Goldie Wolfe and Dorothy Goldberg at the Edinburgh Cafe.

Miss Bertha Livinson, Yorke Avenue, a student at Macdonald College, is home for Passover.

Miss Gertrude A. Freedman, who attends Macdonald College, is home for the holidays with her parents, Mr. and Mrs. L. Freedman, St. Urbain Street.

Miss Freda Woloshen, who is taking the social science course at McGill, has left to spend the holidays with her father, Mr. Woloshen, Quebec.

Mrs. Herman Mendelson, of Toronto, who has been visiting her sister, Mrs. I. Lande, Grosvenor Avenue, has returned home.

Mrs. M. Berger entertained thirty guests at a linen shower, March 8, in honour of Miss Fanny Berger. Mrs. A. Zippe assisted in serving.

Miss Etta Kellnor, Elm Avenue, returned from New York on Monday.

Mrs. Henry Faber and family, Beaconsfield Avenue, are spending Passover in Toronto.

Mr. and Mrs. Lou Goldberg, Sherbrooke Street West, are leaving for Ottawa, to spend Passover before leaving for New York.

Mrs. J. J. Daniels, Sherbrooke Street West, is visiting in Boston.

Mr. and Mrs. Harold Wilanski, Sherbrooke Street West, are on a trip to the Coast.

Mr. and Mrs. Isaac Lande, Miss Rhoda and Harold Lande, Grosvenor Avenue, Westmount, are leaving for Lakewood, N.J., to spend the holidays with Mrs. Lande's father, Mr. Gordon, who has been there for the past two years.

Misses Lillian and Ida Baboushkin, 1689 Hutchison Street, are entertaining at a linen shower, May 19, in honour of Miss Stella Cohen.

Miss Annette Egan is entertaining at a personal shower at the Edinburgh Cafe, in honour of Miss Stella Cohen.

Moe Yanovitch, who has spent some time in Chicago and New York, is home for the holidays with her parents, Mr. and Mrs. J. Yanovitch, Jeanne Mance Street.

Mr. and Mrs. Felix Leopold, Vendome Avenue, has left for New York City for the Passover holidays.

Miss Edythe Kaufman, Esplanade Avenue, left for Burlington, Vermont, to

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spend the holidays with Miss Pauline
Khal.

Mrs. M. N. Fineberg, McKay Street,
was in New York.

Mrs. Emile Berger, of Chicago, is
visiting her sister, Mrs. G. Fischel,
Winchester Avenue.

Mrs. A. Z. Fels and her two daughters,
Eileen and Eleanor, Belmont Avenue,
have returned home from Atlantic City.

Mrs. Ben Freidman, Westmount Ave-
nue, is spending the Passover holidays
in New York.

Mrs. Norman Adilman, Atwater Ave-
nue, has returned from New York,
where she was the guest of her sister,
Mrs. Harry Samuel.

Miss Fay Redlich, Sherbrooke Street,
has returned from Toronto.

Paul Frumharz, who was a guest at
the Mount Royal Hotel, has returned
to Toronto.

Miss Anita Fainer, Esplanade Avenue,
entertained ten children at a birthday-
theatre party, March 22.

Mr. and Mrs. J. Lonn entertained on
March 29 in honour of their daughter,
Sally's, sixteenth birthday. The rooms
were decorated with roses and sweet
peas. Mrs. Lonn received with her
daughters, Mrs. Phil Fainer and Miss
Sally. Supper was served at midnight
to forty guests. J. Rudner was toast-
master. N. Katz, L. Leibovitch and J.
Sedroff entertained with music. Prizes
for dancing were won by M. Michaels
and Miss Witkoff, and Mr. Schaffer
and Miss Bagan. Among those present
were Mr. and Mrs. H. Levy, C. Schach-
ter, H. Solomon and Misses L. Minder,
A. Sherman, L. Kaufman, M. Vineberg,
S. Parlin, S. Solomon, B. Stearn, E.
Witkoff, E. Rosenberg, H. Selette, R.
Bagan, I. Lazarus, P. Vineberg, F.
Lonn, and M. Solomon, M. B. Michaels,
Ben Abrams, J. Rudner, G. Wasserman,
H. Levitt, H. Cope, M. Solomonovitch,
M. Solomon, M. Turner, M. Schaeffer,
A. Messer, L. Leibovitch, L. Sinclair,
I. Sedroff, M. Schachter, A. Solomon,
M. Schaffer, Moe Katz.

Mrs. A. J. Freiman, of Ottawa, enter-
tained at a supper dance on Saturday
evening in honour of Miss Ida Seigler
and her sister, Mrs. Samuel Isaacs.
Miss Seigler received with the hostess.
Other Montrealers present were Misses
Miriam Glickman and Minnie Cum-
mings. Miss Sadie Lazarovitch, of
Quebec, was also present. Miss Seigler
will leave for England on May 2.

Miss Beatrice Fainer, 223 Esplanade
Avenue, entertained ten of her friends,
in honour of her birthday, on March 20.

Mrs. A. B. Bennett and daughter,
Nordau Adelaide, of Toronto, are the
guests of her parents, Mr. and Mrs. L.
Klineberg, Dorchester Street West.

Mrs. A. H. Jassby, Westmount Ave-
nue, is leaving shortly for New York.

APPROACHING MARRIAGES

Mr. and Mrs. F. Talpis announce
the marriage of their daughter, Helen,
to Lee Samuel, son of Mr. and Mrs. A.
Samuel, of Chicago, at the Mount
Royal Hotel, June 2.

The marriage of Miss Rose Shaer,
daughter of Mrs. D. Shaer, to Arthur
Sidney Leberg, Mount Royal Hotel,
June 2, Rev. Dr. Abramowitz.

The wedding of Miss Lillian Abelman,
daughter of Rev. G. Abelman, to Saul
Isrealovitch, at Annex Hall, June 21.

Etta Goldberg, daughter of Mr. and
Mrs. D. Goldberg, will be married to
Jack Stahl, son of Mr. and Mrs. Stahl,
at Annex Hall, May 24, Rev. Dr.
Abramowitz.

The marriage of Ruth Woloz, daughter
of Mr. and Mrs. L. Woloz, to Jack
Miller, at Annex Hall, June 25.

The marriage of Stella, daughter of
Mr. and Mrs. M. Cohen, to H. Baboush-
kin, son of Mr. and Mrs. S. Baboushkin,
at Annex Hall, June 2.

The marriage of Fanny, daughter of
H. Berger, to Louis Engle, at the
Annex Hall, May 12.

The marriage of Mamie, daughter of
Mr. and Mrs. J. M. Cohen, to Louis
Heiler, at Annex Hall, June 14, Rabbi
Berger.

Temple Emanu-El, Rabbi Max
J. Merritt. 4128 Sherbrooke
Street West.

Sermon topics for Passover: Thurs-
day, "Resurrection Festivals"; Friday
evening, "Who is the wise man?" the
first of a series comparing the sayings
of Israel's wise men with those of the
wise men of the Norse Sagas; Tuesday,
April 14, "Implications of Freedom."

On Wednesday, April 8, annual con-
gregational Seder in the Lecture Hall,
Sisterhood in charge. Monday after-
noon, April 13, Sisterhood meeting
called by the president, Mrs. G. Fischel.
On Friday evening, April 3, in observance
of Music Week, Rabbi Merritt spoke on
"The Contribution of the Jew to Music."
Monday, April 20, at 2.30 p.m., Lecture
Hall, 4128 Sherbrooke Street West,
card and mah jongg party. Prizes,
refreshments. Tickets from the con-
veners, Mrs. Jos. Kruger and Mrs.
Maurice Levi.

Shaar Hashomayim, Rabbi
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Passover sermon topics: First day,
"When Your Children Will Ask You";
second day, "Passover and Easter";
Saturday, "Revivals in Israel." Pass-
over entertainment for children at the
Community Centre, Monday, 10 a.m.
Moving pictures, musical programme.
The Choral Society are rehearsing "The
Gondoliers," a Gilbert and Sullivan
operetta. Members of the Women's
Auxiliary are inviting Jewish students
from out-of-town to their homes for the
Seder nights.

MARRIAGES

Markson-Jacobs

The marriage of Florence Jacobs,
daughter of Mr. and Mrs. I. Jacobs,
to David E. Markson, of Alexandria,
Ont., was solemnized, March 22, at the
Bnai Jacob Synagogue, Rev. Dr. Abram-
owitz officiating. The bride, who was
given away by her father, wore a white
imported gown of satin, with pearl
trimming and real lace insets. Her veil
of real lace was arranged in Spanish
effect. Miss Beatrice Jacobs, maid-of-
honour, wore a white chiffon gown,
beaded in crystal and with the hem
ornamented with loop fringe of pearls.
She carried tea roses. The bridesmaids,
who carried bouquets of sweetheart
roses, were: Dorothy Jacobs, baby blue
taffeta with drooping petals and French
flowers; Doretta Stark, ashes of roses,
beaded with silver-lined beads; Hazel
Bloomstone, Lavigne green georgette
with rose beads; Sally Freiman, pale
green chiffon and gold lace; and Mary
Blumenthal, shell pink taffeta with
tinsel flowers. Dr. M. Markson was
best man. Norman Cohen, the page,
wore a Lord Fauntleroy suit. The
flower girls, Hazel and Marjorie Miller,
wore pink taffeta dresses and carried
baskets of rose petals. The groomsmen
were Sam Kauffman, Hyman Stotland,
Julius Stark, Louis Lazarus and Philip
Silverstein, of New York. Mrs. I.
Jacobs wore black crepe and jet and a
black picture hat. Going away, the
bride wore a mole and squirrel wrap
and a black hat. After a trip to New
York, Philadelphia and Atlantic City,
they will live in Alexandria, Ont. The
out-of-town guests included Mr. and
Mrs. H. Conhaim, Washington Heights,
N.Y.; H. L. Silverstein, and M. Silver-
stein, of New York.

Hirsch-Nishmas

The marriage of Miss Freda Hirsch
to Maurice Nishmas, son of Mr. and
Mrs. B. Nishmas, took place Sunday,
March 29. The bride, dressed in white
canton crepe and cap veil, was given
away by her brother-in-law, Jack
Gorefsky. The sister of the bride, Mrs.
Gorefsky, wore a gown of black canton
crepe, beaded in white. Supper was
served to 150 guests.

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Esplanade Avenue.

Bnai Jacob Young People's Society
closing meeting of the season, Wednes-
day, April 29. Illustrated lecture on
"The Greatest Romance in History" by
S. J. Rodman, executive director of
Young Judaea. Election. Music.

Bazar—Green

The marriage of Rose Green to Max
Bazar, son of Sam Bazar, was solemnized
April 5 at the New Adath Jeshurun
Synagogue, Rabbi Berger officiating.
The bride, who was given away by Mr.
and Mrs. L. Herman, wore white satin-
back canton crepe. Her veil was
arranged with a coronet of pearls and
orange blossoms. She carried a bouquet
of roses, with shower of orchids. Mrs.
C. Herman wore a gown of ashes of
roses, hand embroidered. Miss Gertrude
Bazar, maid-of-honour, wore a gown of
black lace, over a grey slip. Mr. and
Mrs. H. Offner and Sam Bazar assisted
in the ceremony. Ben Codine was
best man. A reception was held after
the ceremony for sixty, at the home
of Mrs. L. Herman, 109 St. Joseph
Boulevard West. Mr. and Mrs. Max
Bazar, who are spending their honey-
moon in Ontario, will live at 1900
Hutchison Street, Apartment 8.

ENGAGEMENTS

Mr. and Mrs. E. Freedman announce
the engagement of their daughter Celia,
to Arthur Rohrlach, son of Mrs. M. E.
Rohrlach. Wedding, April 23, at the
Bnai Jacob Synagogue.

Mr. and Mrs. H. Goldstein announce
the engagement of their daughter,
Elizabeth, to Bernard Goulston, formerly
of London, England, now of Montreal.

Mr. and Mrs. J. Diteovitch, 235
Villeneuve Avenue West, announce the
engagement of their eldest daughter,
Jean, to D. Katz, son of Mrs. R. Katz.

McGILL ACTIVITIES

Gerald J. Pickleman has been awarded
a junior athletic insignia for his activi-
ties with the McGill Winter Outing
Club as a speed-skater. He also belongs
to the McGill Fencing Club.

SPRING ART EXHIBITION

Among those exhibiting in the Spring
Art Exhibition at the Montreal Art
Association Galleries were Samuel Kirsh-
ner, Regina Seiden, L. Muhlstock, and
Lina Wiselberg, who exhibited a Batik
hanging. Ossip Perelma, R.I.A.F.A.,
the Russian artist, who recently arrived
from Paris, exhibited a portrait of
Bartholomey, the French sculptor, and
three other canvasses.

JEWISH INTER-CLUB FORUM

Jewish Inter-Club Forum debate,
Y.M.H.A. Headquarters, 697 St. Urbain
Street, Sunday, April 12: "Do Women
Dress to Please Men?" Debaters:
Miss Dora Malitz, Miss Geller; Jack
Rudner and Max Crestohl. Judges:
I. Solomon, I. Finegold and S. B.
Haltrecht. The Y.W.H.A. members of
the Dasha Circle will present a one-act
sketch and Miss Dora Levine of the
Y.W.H.A. will sing. Dancing.

BNAI BRITH

Mount Royal Lodge, No. 729, Bnai
Brith, ladies night, Thursday, April 23,
Mount Royal Hotel ball room. Informal
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MONTREAL

MONTEFIORE YOUNG PEOPLE'S AUXILIARY

Annual meeting, Montefiore Young
People's Auxiliary, Sunday, March 15.
Officers: President, J. Breslovsky; vice-
president, B. Wall; treasurer, M. Bau-
man; recording secretary, J. Zittner;
corresponding secretary, Miss E. Frank.
The Auxiliary will aid in developing
the educational qualities of the orphans
and sewing circles, etc., among the
girl inmates of the Home. Committee:
Messrs. Epstein and Feigenbaum; Misses
Rothman and Garmaise.

CELEBRATION OF UNIVERSITY DEDICATION

Jews of Montreal solemnized the
foundation of the first Hebrew university
since the year 70, in the ball room of the
Mount Royal Hotel.

The celebration was under the aus-
pices of the Zionist Order of Habonim,
and was preceded by a number of
parades earlier in the day by Jewish
school children in different parts of the
city.

Rabbi Julius Berger presided. Choir
singing by Rabbi Segal and the choir
of the Shaar Hashomrayim Synagogue.
General Sir Arthur Currie, principal
of McGill University, who was to have
spoken, was unable to be present, and

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BEN-AMI COMING

Jacob Ben-Ami, famous Yiddish-
English artist, remembered for his
splendid acting in "Green Fields,"
"Samson and Delilah" and "The Idle
Inn," is appearing at the Monument
National Theatre in Montreal for a
series of guest performances. Ben-Ami
will open his engagement Friday even-
ing, April 10, in Leon Kobrin's folk-
comedy entitled "Yankel Boila," in
which he will play the title role. Fol-
lowing this comedy Ben-Ami will pro-
duce a number of other plays from his
repertoire. An interesting event in con-
nection with Ben-Ami's present appear-
ance in Montreal is the presence in the
stock company of a number of artists
who have been associated with him at
the Jewish Art Theatre in New York,
among them being Jechiel Goldsmith
and Mr. and Mrs. Sculnick and Hannah
Hollander, who has earned her laurels
in the production of plays of the highest
literary merits. Andreyev's "Seven
That Were Hanged," and Tolstoi's "Liv-
ing Ghost," are on Ben-Ami's list for
Montreal.

the main speech was made by Professor
A. R. Gordon, of McGill. Other speakers
were Professor Brodie Brockwell, of
McGill, and Louis Fitch, K.C. Supper
dance later.

Professor Gordon declared that the
event was a real epoch in the history
of the world's civilization. Had the
university existed through the centuries,
said Professor Brockwell, the Jews would
have retained the intellectual leadership
of the world.

Among those present were Louis
Fitch, Lyon Cohen, Ossip Perelma,
R.I.A.F.A., S. Talpis, I. Nivenberg,
Rabbi H. Abramowitz, Rabbi Corcos,
Rabbi Merritt, Mr. and Mrs. A. J.
Alexander.

THE HEBREW SINGING CIRCLE

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ZIONIST LEADER TO LECTURE IN MONTREAL

Chaim Greenberg, journalist, will lecture on "The Religious Man," April 16; "Man and Jew in Our Education," April 17, in Prince Arthur Hall. A Hebrew evening in honour of the 50th anniversary of the Hebrew poet, Saul Chernichovsky, takes place at Zionist Headquarters, April 18. Chaim Greenberg will be chief speaker. He has edited the "Havlam," the official organ of the World Zionist Organization, and has also contributed to various Zionist newspapers in Hebrew, also in Yiddish and Russian. He is noted for his oratory.

YOUNG JUDAEA

Dr. A. O. Freedman, who was with the Hadassah Medical Unit in Palestine, talked on "Village Life in Palestine" at the Y.M.H.A. Building, April 3. Dr. Freedman spoke of the contrast between the indolent Arab and the progressive Jewish colonist. S. J. Rodman occupied the chair. Max Bernfeld, next speaker, will discuss "The Jews of Canada." At a meeting of the Leader's Class, Miss Rose Schwiesberg talked on Herzl's "Jewish State." Miss Rae Berlin read a paper on "Chovevi Zionism" and David Spier one on "Forerunners of Zionism." At the end of the lectures an examination will be held.

DAUGHTERS OF JUDAEA

Daughters of Judaea (Chapter of Hadassah) met Monday, March 30, at the home of Mrs. Lippovich, 1225 Bernard. Miss Mildred Kert, of Palestine, was the guest of honour. Refreshments. The raffle was won by Mrs. Raich.

BORN

At the Montreal Maternity Hospital, March 29, to Mr. and Mrs. Al. Waldman (nee Ida Bloom), a son.

OTTAWA

Mr. and Mrs. Bernard Mendels are visiting Mrs. Mendel's parents, Mr. and Mrs. M. Silverman, in Sudbury, for Passover week.

Mr. and Mrs. Chas. Lerman, of New York City, are the guests of Mr. and Mrs. S. Katz, Daly Avenue.

Lou Scharf, of New York, is spending a week in Ottawa with her aunt, Mrs. J. Holzman. Bert Prussin, of Detroit, who is visiting his fiancée, Miss Anne Holzman, is also the guest of Mrs. Holzman.

Mr. and Mrs. Benj. Goldfield attended the marriage of the latter's brother, Abe Rapp, of Montreal, and Miss Minerva Smith, which took place in Toronto last Sunday.

Mr. and Mrs. A. Rosenberg, who were married at San Antonio, Texas, April 6, are spending their honeymoon with Mrs. Rosenberg's parents, Mr. and Mrs. Benj. Pearl. They will live in San Antonio.

Miss Sadie Shenkman, student at McGill, is home for the holidays.

Miss Hattie Sugarman, of New York, is spending two weeks with her parents, Mr. and Mrs. A. Sugarman.

Sam Lepofsky is visiting with his parents in Toronto for a couple of weeks.

Kalman Smith attended the Rapp-Smith wedding in Toronto last Sunday.

Miss Bea Goldsmith, of Montreal, is spending two weeks with her parents, Mr. and Mrs. M. Goldsmith.

Miss Adele Wolfe, of New York, is visiting with her sister, Mrs. M. B. Margosches and Mr. Margosches.

Maurice Brodie, student at McGill University, is spending his holidays with his parents, Mr. and Mrs. S. Brodie.

Rabbi Dr. Herbert S. Goldstein, of the Institutional Synagogue, New York, was the guest of Mr. and Mrs. A. J. Freiman while in Ottawa to address the inaugural meeting of the Open Forum.

Miss Miriam Glickman, of Montreal, was the guest last week-end of her cousins, Mr. and Mrs. A. Glickman.

Miss Faye Sobcov was surprised last Saturday evening, her birthday, when the members of the Primrose Club held a dancing party in her honour at the home of Mrs. I. Sobcov, 150 Goulburn Avenue. The rooms were decorated with gladioli and carnations. A buffet supper was served, Mrs. M. Sobcov and Misses Sarah Miller, Lilian Cohen, Ray Hollander and Faye Feller assisting at the tea table. Several members of the Montreal Y.W.H.A. Basketball team were present.

Mr. and Mrs. B. Mendels entertained the young ladies of the Toronto Y.W.H.A. basketball team at a motor drive and dinner party last Sunday. Mr. and Mrs. A. J. Freiman also entertained the team while here over the week-end.

Mrs. M. B. Margosches gave a house party last Monday evening in honour of her sister, Miss Adele Wolfe, of New York.

Mrs. A. J. Freiman gave a supper-dance last Saturday evening in compliment to Miss Ida Seigler of Montreal. Miss Seigler received with the hostess, who was wearing a white beaded crepe gown. Miss Seigler was in primrose yellow crepe and she carried an arm bouquet of roses and lilies-of-the-valley. Among the out-of-town guests were Mrs. S. Isaacs, of Montreal, sister of Miss Seigler; Misses Miriam Glickman and Minnie Cummings, of Montreal; Sadie Mazarovitz, of Quebec; Adele Wolfe, of New York; and Lou Scharf, of New York; Bert Prussin, of Detroit; and Dr. Symons, of Toronto. Miss Seigler's marriage to Dr. Ben Zion takes place in London, England, in May. The supper table was decorated with cut flowers and was presided over by Mrs. Isaacs, assisted by Misses Helen Abelson, Mary and Bertha Slonemsky, Eva Bilsky and Dorothy Freiman.

NEW YORKER SPEAKS AT OPEN FORUM INAUGURAL

The Open Forum of the Ottawa Jewish Community Center held its inaugural meeting last Sunday evening in the Talmud Torah Hall, when Rabbi Dr. Herbert S. Goldstein, of the Institutional Synagogue, West 116th Street, New York, and president of the Union of Orthodox Congregations of America, was guest of honour and speaker.

J. J. Marks opened the meeting and Rabbi M. J. Mintz presided. Dr. Goldstein hoped that the Jewish Community Center would contain all Jewish activities in Ottawa, since no small community could afford to keep more than one building properly.

A vote of thanks to the guest of honour and speaker was extended by A. J. Freiman and a vote of thanks to Mrs. M. B. Margosches, for the musical programme, was moved by I. Zivian and C. Caplan.

Programme: Songs, Nathan Greenberg; and piano solos, E. Edelstein. Dancing.

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April 6th, 1925

Quote:

Palestine scene unprecedented indelible enthusiasm. Visitors impressed beyond expectations. Immigrants constantly arriving. Our resources inadequate, more land extremely needed. I trust Canadian Jewry respond generously Passover Land Fund Appeal.

Signed, RABBI ZLOTNIK.

LADIES' AUXILIARY ORGANIZED

The inaugural meeting of the Ladies' Auxiliary to the Open Forum of the Jewish Community Center was held last Sunday afternoon in the club headquarters, corner Rideau and Charlotte Streets. Honorary president, Mrs. M. Bilsky; Mrs. A. J. Freiman, president; vice-presidents, Mrs. J. Holzman, Misses J. J. Marks and Olive Pullan; corresponding secretary, Miss Faye Zivian; recording secretary, Miss Pearl Slonemsky; financial secretary, Miss Helen Abelson; treasurer, Mrs. B. Mendels; convener house committee, Mrs. J. Bilsky, assisted by Mesdames B. Mendels, H. Middleman, H. Rosenes and Geo. Wolfe; entertainment, Mrs. M. B. Margosches; dramatic, Miss Miriam Caplan; advisory board, Mesdames B. Pearl, M. Loeb, A. H. Coplan, L. Leikin, W. Abelson, J. Kizell, W. Shenkman and Miss Blanch Millar.

Talks were given by Dr. Herbert S. Goldstein, of New York, Rabbi M. J. Mintz, I. Zivian, A. J. Freiman, Mrs. A. J. Freiman.

The tea room will be opened to the general public. Hostesses for the next six months, each to take charge for a week: Mesdames Holzman, J. J. Marks, H. Cooper, J. Kizell, J. Nathanson, M. Horwitz, M. Shenkman, H. Middleman, B. Mendels, A. H. Coplan, L. Leikin, B. Pearl, H. Rosenes, A. J. Freiman, W. Holzman, S. Spivack; Misses Thelma and Sylvia Dover, Bessie Cohen and Miriam Caplan.

The tea table was presided over by Miss Ida Seigler, assisted by Mrs. J. Holzman, Mrs. J. Bilsky, Misses Ada and Helen Abelson, Gladys Freiman, Pearl and Anne Slonemsky and Blanche Millar.

HEBREW UNIVERSITY CELEBRATION

In the Talmud Torah Hall, last Wednesday afternoon, several hundred children observed the opening of the Hebrew University, under the auspices of the Young Judaeans. Benjamin Fox, of the executive, presided. On the platform with him were Rabbi M. J. Mintz.



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At a meeting of the Toronto Council of Jewish Women the following were among the officers elected: Miss Ansell, Mrs. J. S. Cohen, Mrs. H. G. Levetus, Mrs. S. M. Davis, Mrs. A. D. Benjamin, Mrs. H. Loeser and Mrs. H. C. Davis. It was decided to co-operate with Rabbi Wittenberg in Bible study work and to continue the sewing school. A vote of thanks was tendered Miss Streamer who was going to live in Philadelphia, and Mrs. Louis Rosenthal who was going to live in Cincinnati. At a meeting of the Literary Society the following were elected officers: H. Lazarus, J. S. Cohen, H. G. Levetus, M. J. Singer. Miss Symons, of Bradford, was visiting in Toronto.

* * *

Additional contributors to the fund for renovating Shaar Hashomayim Synagogue, Montreal: Friedman Bros., Max Harris, M. Marcus, Z. Davis, Saul Jacobs, B. Goldblatt, R. Wetstein, J. M. Rubihowitch, Hy Leavitt, Louis Margolese, I. D. Ostrofsky, J. Dukas, S. Levinson, Charles Pierce, J. H. Mendels, Perth, Ont.; A. Cohen, H. Bernstein, Mrs. Levine, A. M. Vineberg and H. Levy. Mr. and Mrs. E. J. Lewis and Dr. Landau were at Ste. Rose. J. Sessenein and W. Wolowich were at North Hatley. Miss Edith Ollendorf, of Montreal, visited at Laprairie. W. Herman was the guest of Mr. and Mrs. Lyon Silverman. Mrs. M. Joseph and family were at St. Patrick's, Que. M. Michaelson was at Cacouna. Miss Julia Harris was at Abenakis Springs; also Mrs. Ornstein. Lawrence J. Levy, of Toronto, was in town. At the Stanley Street Synagogue the wedding took place of Miss Fannie Kirchberg, daughter of Mr. and Mrs. A. Kirchberg, and Aaron H. Haskell, of New York. The bride wore white satin trimmed with pearls and lace, and her three sisters as bridesmaids wore white and blue silk. Her brother, Isaac Kirchberg, was best man. Rev. Meldola de Sola officiated. Among the guests at the reception were H. Butler, of New York, Mr. and Mrs. Lesser, Mr. and Mrs. Z. Vineberg and Miss Vineberg, Mr. and Mrs. J. Rose, Mrs. Oppenheim, of New York, Mr. and Mrs. J. B. Levitt, Mrs. Harris Samuel and the Misses Samuel, Mr. and Mrs. Joseph Kirchberg and the Misses Kirchberg, David Levi, Hiram Cohen, Maxwell Vineberg, A. Goldstein, J. H. Blumenthal, J. L. Samuel and A. Haskell.

Rabbi J. D. Berger, M. Frank, principal of the school, Mr. and Mrs. A. J. Freiman, and Harold Shipman, chairman of the public school board, who brought the greeting of the board to the Jewish people. The hall was decorated with British and Zionist flags and colored streamers. Abraham Goldman and Louis Levinson recited in Hebrew, and the Young Judaea orchestra played under the direction of Jack Solomon.

The same evening 400 guests attended a reception held at the home of Mr. and Mrs. A. J. Freiman, 149 Somerset Street. Among those present were Rt. Hon. W. L. MacKenzie King, Rt. Hon. Arthur Meighen, who was accompanied by Mrs. Meighen and their guest, Miss Elizabeth Trotter, of Toronto, S. W. Lewis, M.P., the Mayor of Ottawa and Mrs. Balharrie, Controller Frank Plant, and Mrs. R. F. Parkinson, and Rabbis Meyer and Berger. Mr. Meighen and Mr. Jacobs, M.P., spoke. The Maccabean Zionist Organization of Ottawa presented Mr. and Mrs. Freiman with a cheque for a scholarship in the new University, to be known as the Freiman Scholarship. Another scholarship was from the Hadassah Chapter of Ottawa. Telegrams of greeting were received from Zionist societies in Canada. Mr. and Mrs. Freiman received with their eldest daughter, Miss Dorothy. Mrs. Freiman was wearing a cloth of silver with a stone trimmings and she carried a large bouquet of rosebuds given her by Miss Olive Pullan on behalf of the Junior Hadassah. Mrs. S. Spivak,

officiating for the Maccabean Zionists, presented Mrs. Freiman with a basket of Columbia rosebuds.

Programme presented under the direction of Mrs. Anna Wolfe Margosches: Orchestral numbers under the direction of Max Bregman, including Ernest Edelstein, Charles Hyman, Arthur Durocher, Bernard Sanders, Sam Sherkman, Selby Max, Louis Caplan and Eddie Myers; and the Orpheus Singers. Lillian Franklin played the violin solo and Miss Mollie Tuckman the piano. Mrs. Margosches sang two numbers.

Supper was served in the dining room. The table held a basket of Columbia rosebuds, pink snapdragon and blue iris, and was adorned with tall lighted pink tapers. Mrs. M. Davidson poured coffee and Mrs. J. Holzman tea. Ices were served by Mrs. A. Ash and Mrs. J. Bilsky. Assistants included Mrs. W. Holzman, Misses Eva Bilsky, Mary Sionemsky, Lessie Caplan, Pauline Gould, Olive Pullan, Faye Zivian, Helen and Ada Abelson, Gladys and Queenie Freiman, Anne Holzman, Eva Abramson, Rose Silverman and Anne Golub.

TORONTO Y.W.H.A. BASKETBALL TEAM WINS

Toronto Y.W.H.A. earned a six-point lead for the second basketball game of the Ontario Ladies' finals, when they defeated Alerts by a score of 20 to 14, at the Y.M.C.A., Ottawa, last Saturday night. The "Y" team was composed of Misses A. Caplan, S. Maldober, F.



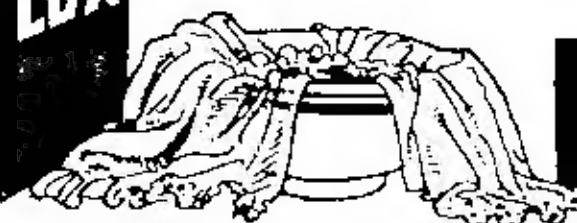
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ENGAGEMENT

The engagement is announced of Miss Leonore Cecile Freedman, R.N., of New York, daughter of Mr. and Mrs. Harry Freedman, of Ottawa, to Dr. Seth Sigler, of New York. The marriage will take place shortly.

HAMILTON

Hamilton Jews celebrated the Hebrew University opening, April 12, under the auspices of the organizations. Participating were: Anshe Sholom choir, Cantor Rev. Jacob Levinson, Wm. Farrar, Rabbi S. Levin, Rabbi Iser L. Freund, Julius Cohen, violinist, Rabbi Barnett R. Brickner, of Toronto, M. Alexander, vocalist, H. M. Caiserman, of Montreal, A. Rosenthal, violinist, Rabbi J. M. Mangolis, of Palestine.

Anshe Sholom, Iser L. Freund,
Rabbi, 143 Hughson Street
South, Hamilton, Ont.

"A Fence Around the Law," sermon, Friday night. Rabbi Freund was elected chairman for the Hebrew University celebration at a meeting Tuesday night. Celebration, Savoy Theatre, Sunday, April 12, Rabbi Brickner of Toronto, speaker. The Deborah society executive meeting, Thursday; regular monthly meeting last Sunday afternoon. Arrangements were made to assist in Religious School Passover celebration, Sunday evening, April 12. Congregational monthly meeting in the Synagogue Sunday morning.

ST. JOHN

The young women of the Y.W.H.A. of St. John, N.B., on Sunday, March 15, presented an original minstrel show to two capacity houses, in the Y.M.H.A. gymnasium. Mrs. L. Isaacs is president. Convener of the show was Mrs. Alex. Lesser. The interlocutor was Miss Anne Gilbert. End men, Belle Corber, Pearl Baig, Fraida Jacobson, Mrs. L. N. Harris, Mrs. B. Kunitzky, Nettie Tanzman. Words to the opening chorus were composed by Mamye Baig. Miss Bert Boyaner played the ukelele. Mrs. L. N. Harris and Miss Theo Selick sang; duet, Bert Boyaner and Mamye Baig; character acting of Fraida Jacobson; wordless recitation, Mrs. B. Kunitzky; plantation songs, Mrs. H. Decker, Misses Ethel Baig, Bert Boyaner, Mamye Baig and Nettie Tanzman; "Dance of the Wooden Soldiers," by the Misses Fraida Jacobson and Rose Gold feather.

Bones' violin solo was a fake, the real performer being back stage.

The second part of the performance was a farce comedy. Cast: Mrs. L. N. Harris, Pearl Baig, Belle Corber.

Mrs. A. E. Miller assisted the committee and L. Boyaner directed the singing. Mrs. F. Gauvin was the accompanist. The Circle consisted of the following: Mary Levine, Edythe Corber, Florence Bassen, Nellie Stern, Mary Selick, Lena Budovitch, Mrs. H. Decker, Rose Budovitch, Ruby Bassen, Theo Selick, Rose Goldfeather, Mamye Baig, Bert Boyaner and Ethel Baig.

The entire performance was repeated a week later. Proceeds to the synagogue.

Read the "Jewish Review"

Every Friday

"I am embarrassed whenever I meet you. 'I'm a great reader of your column, Mr. Falstaff,' you say. I smile politely, and wonder why it is that so many things said in kindness admit of no answer in the same vein. It would be silly for me to answer, 'Well, I am a great writer of columns for you to read.' You see how difficult my situation is."

"The best I can do is to say, 'That makes four of us, all told.' But this is false modesty. I am not inclined to underestimate the number of you. I am glad for your approval, but I had just as soon you kept it to yourself."

"There is no exchange of favours between us. You do not read me out of loyalty, but because you expect to find something which will repay your eye and brain for their exertion. And if I spend faithful and laborious hours devising matter for you to read, it is not because I am fond of you that I do it, but because I am paid for it."

"I have heard writers refer to themselves as servants of the public. This phrase is one I cannot comprehend. I do not feel in the least as if I owed you any allegiance or obedience. When you make a suggestion or a command, it is— if you will pardon a further frankness—generally impractical and very often ridiculous. When you are angry or offended, it is usually at the wrong thing."—JAKE FALSTAFF, *Akron (Ohio) Times*.

* * *

Since the meeting in New York of the Non-Partisan Conference to Consider Palestinian Problems, it is now possible, under the Jewish Agency agreed on there, for the Non-Zionists and Zionists to work shoulder to shoulder in the rehabilitation of Palestine without actually lying down together. Dr. Weizmann said, when he was here, that the Non-Zionists would have to help in the venture and he has characterized the New York meeting and the proposed Jewish Agency of Zionists and Non-Zionists as "the most far-reaching event that has happened in the history of the Jewish people in a great many years."

The constitution for the Jewish Agency must be ratified first by the Zionist Congress, and it will be some time before the organization is workable. Then, whether it can function successfully depends upon how well people can work together who have quite a gulf between them.

The bridge between the Zionists and Non-Zionists is the desire to build up a place where persecuted brethren may go and to facilitate immigration to Palestine; a love for the Holy Land and the Jewish people, and a feeling of duty toward those in need of a home. This bridge will have to be strong against, or over, the many differences of opinion which have delayed concerted action until now.

On one side stand the Zionists, who regard Israel as a nation and Palestine as a realization of its hopes. They believe in Jewish nationalism, in Palestine as the proper homeland of the Jews. To them a national homeland is necessary for the highest development of the Jews. On the other side are the Non-Zionists. If it can be said that they have kept aloof from the work in Palestine, it can also be said that they have been kept out of the work by the fact that there was no functioning organization for workers with serious underlying differences on the question of Zionism.

For the most part the Non-Zionists are Reform Jews led by their rabbis. They believe that the Jew should stand for the unity of God in the four corners of the earth; that the Jew has a right to live anywhere and that they should use their influence to make that possible; that political nationality is no longer necessary to the Jew; that Israel is not a nation but a religious body; that its dream is not of Palestine, but of a Messianic time when persecution and prejudice will be no more; that a Jew is a Jew in faith, not as a member of a nation. Therefore the Non-Zionists in America who are Reform Jews do not want to be identified with political Zionism and the endorsement of Jewish Nationalism.

So, heretofore a Non-Zionist attracted by the practical aspect of Zionism and anxious to help provide a haven for persecuted brethren could do nothing except stay out or join the Zionists and commit himself to a Nationalist philosophy he could not share. This caused a great loss in money and energy to the project of building up Palestine and the loss has become greater as interest has increased and attention has focused on the Jewish problem and Palestine.

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April 10, 1925

VOLUME VI, NUMBER 24

Now, by the formation of the Jewish Agency, Zionists and Non-Zionists will have the opportunity to work together without compromise of principles and no questions asked, and their success will be due in great degree to the diligence with which they keep their eye on the bridge between them instead of on the gulf beneath.

Rivka says: "One hopeful sign in this decade is that fewer parents give their children music lessons just so they can play pieces when company comes in."

f.f.c.

Hebr

April 10.—A...
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Hebrew University Opening

April 1.—All roads in Palestine led to the summit of Mount Scopus, where the Earl of Balfour inaugurated the new Hebrew University, the creation of which aroused enthusiasm in Jewry the world over.

From early morning, when special trains began to arrive with spectators from districts as far distant as Haifa and Tiberias, there was a continuous stream of motors of every description up the long road leading to the peak, while the sides of the hill were black with pedestrians plodding their way up, anxious to secure positions of vantage.

Jewish hawkers did a thriving trade with "Balfour chocolate," "Balfour biscuits," and even "Balfour keftas" (rissoles). One hawker was enterprising enough to display a photograph of Balfour.



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Situated almost on the spot where Titus camped when he besieged the Holy City, and within a stone's throw of the German Hospice, now the Government House, perched on the top of the adjacent Mount of Olives, the site of the university affords a view of Jerusalem and the surrounding country unsurpassable in beauty, magnificence and interest.

The opening ceremony was held in the open air in an amphitheatre erected on the Greek design on the mountainside, just below the university buildings. The amphitheatre is destined for use later for lectures and conferences.

It, however, is still incomplete. Of the five sections planned, so far only three have been built, but its size can be gauged from the fact that even now it seats nearly 2,500 persons, and to-day's number accommodated must have considerably exceeded that figure. The seats are of stone, and students in true Greek fashion brought either mats or goatskins to sit on, and for to-day's ceremony other spectators got cushions.

The amphitheatre faces due east, and those assembled there to day cannot fail to treasure in their memory the unrivalled panorama full of biblical associations unfolded before their gaze—the wilderness of Judaea, and beyond the wonderful hills of Moab, with the Jordan valley and the Dead Sea between.

The ceremony was started at three o'clock, but long before that every available inch was occupied. Even the trees were filled, and the police had great difficulty in restraining the public outside the enclosure, which time and again threatened to burst the barriers surrounding the amphitheatre. The enthusiasm of the 8,000 spectators was more notable by the fact that many attending were unable to afford fares and walked many miles from the outlying colonies, taking several days on the way.

The procession of academic and other representatives appeared punctually at the top of the hill on the left and made its way down into the arena, while Sir Herbert Samuels and Lord Allenby, with their staffs, came in from the right.

Balfour received an ovation when he appeared, and the High Commissioner and General Allenby were most warmly cheered.

The foundation stones of the university were laid July 24, 1918, by representatives of all religious communities in Palestine.

Balfour, in his speech, said: "What is it that has brought together this vast concourse, drawn from every quarter of the world, often speaking, as their mother tongue, languages far separated in human speech, but all gathered here on a great historic occasion in a land in which historic associations crowd upon memory every step you take, from north to south and from east to west. It is not the magnificence of the view stretched before you, it is the consciousness that this marks a great epoch in the history of the people who made this little land of Palestine the centre of great religions, whose intellectual and moral destiny is from a national point of view reviving, and who will look back to this day we are celebrating as one of the great milestones in their future career."

"A few minutes ago I was reminded by friends that from where you are sitting you can see the very spot where the Children of Israel first entered the Promised Land, and that it was from this very hill the Roman destroyers of Jerusalem conducted their siege, which brought to an end that great chapter of the Jewish people. Could there be a more historic spot? From this hill you can see what then appeared to be the end of the Jewish community in the land they made illustrious. A new epoch has begun. The great effort within Palestine which came to an end so many hundreds of years ago is going to be resumed in the ancient home of the people."

The Hebrew university on Mount Scopus, overlooking Jerusalem, the Dead Sea and the hills of Moab, will, when entirely completed, consist of a group of buildings of impressive architectural beauty. The buildings were designed by Sir Patrick Geddes, the eminent educator, architect and town-planner. The general style of the architecture is Oriental.

Palestine already has a number of institutions which will prepare students for the university. The Haifa Technicum on Mount Carmel is such an institution. The Herzlia Gymnasium of Tel Aviv is another.

Continued on page 19

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The Kaddish-Goy

By ALTER ABELSON

Simon Facer was an orthodox in theology. Though he kept his plumbing shop open on Sabbath, and outside of his home he would not mind eating treifa—forbidden foodstuff—he would not affiliate with any but an orthodox congregation, and he also demanded of his butcher that he supply his house with genuinely kosher—ritualistically proper—meat. One of the wits of the synagogue would say of him, that his house and face were always kosher, his heart sometimes treifa.

In fact he was a zealous member of a "Kashruth Board" that supervised the meat market, to prevent the selling of "treifa." Not that he cared only for a kitchen-and-stomach religion, nor was he a dyed-in-the-wool hypocrite, but he was shallow, superficial, somewhat superstitious and merely compromising with his conscience when circumstances required it.

Like every honest Jew he was devoted to his home, working hard to make a living for his family, and when

the conditions of life conflicted with his religious practice, he would, for the moment, sacrifice his religious usages, following the suggestion of the sage who said that one may even violate the Sabbath, rather than be dependent on the bounty of others.

Recalling how his mother instructed his Hebrew teacher when he was a beginner, that since she did not expect him to become a rabbi, she would advise that he be taught at least enough of Hebrew to enable him to say Kaddish when his father's Yahrzeit came round—for Facer was orphaned of his father at the age of five—recalling his mother's charge he decided to do likewise with his only son, namely to insist that his Mordchele should be taught mainly to be fluent in the recital of the Kaddish, saying to his child's Hebrew teacher, "Mr. Spiral, remember, I want no fancy teaching, no Jewish history, no Hebrew literature, for I know that my son will not be a 'Gaon,' a genius in the knowledge of Judaism, but what I do want is that my child should know how to chant the Kaddish when I die.

This will at least teach him to know that he is a Jew.

"Before I leave this vale of tears, I want to have the assurance that I leave behind a Kaddish, a child that will show his Jewishness by observing becomingly the anniversary of his father's decease, never forgetting to go then to the synagogue and intone the memorial prayer called 'Kaddish.'"

Mr. Spiral, the Hebrew instructor, was himself a more or less observant Jew; but being more enlightened, he acknowledged the need of teaching children in a more scientific and methodical manner, having in mind the psychology of the child as the modern rules of pedagogics advise.

"No, Mr. Facer," loudly exclaimed the teacher, as if he were addressing his class-room, for the disciplining of wild and wilful children made him a nervous wreck, giving him an excited tone of speech. "No, you are all wrong. Foolish and ignorant folk like you are the worst enemies of Judaism. Your Mordchele will not understand why he is to remain a Jew, if I follow your way. If you want your child to be a credit to Israel, I must show him why it is worth-while to be a Jew and why Judaism is, as I believe it to be, the sun of the religions of mankind. How can one grow up to be a loyal, devoted, patriotic Israelite without knowing Jewish history, without going over

in spirit all the trials, all the heroic victories and endurance of one's people, without thrilling with each triumph and bleeding from each battering-ram of defeat?

"From whom does an American child learn the glory of our country, if not from the words and deeds of Washington, Lincoln, Hawthorne, Longfellow, Lowell, Whitman, Emerson, Webster and Phillips Brooks? And will a child know what Judaism requires of him if he have no knowledge of the cardinal creed of the faith and the philosophy of his religion?"

A knowing smile flitted back and forth over the Hebrew teacher's face, as if he were congratulating himself on his oratorical powers, and he proceeded with his eloquent appeal as if he had the most appreciative listener.

Mr. Facer, however, remained stolidly passive, feigning to listen to the speaker, merely out of respect for the tutor's reputed learning. While Spiral was orating, Mr. Facer's mind was wandering about the places where he sent his squad of employees, wondering whether they were doing their plumbing work with the desired dispatch, just as his mind would perambulate through all the plumbing jobs when he was praying in the synagogue on the Holy Days. For, after all, what was his boy's Jewish education, in comparison with his plumbing business, which gave him his "olom hazeh," the requisites of this present world? The child's religious training was to him a sort of superfluity at best, only a luxury, a provision for "olom habayit," the needs of the future, a delicacy of other worldliness like the "Leviathan" and the "shor habar," the enchanted food which the righteous will banquet on in Paradise.

The teacher bit his lips for anger, grieving that he was not independent enough financially to enable him to reject with rebuke the idiotic instructor offered him, as to how and what he should impart to his pupils. "Did ever a public school teacher or college professor," Mr. Spiral muttered to himself, "did ever a college professor permit such directions to be given him by the parents of the scholars? What audacity, what disrespect our people show their educators and spiritual leaders!"

In order not to lose his scholar, the teacher endeavored to follow in the main the programme Mr. Facer demanded, and concentrated his efforts on teaching Mordchele the "Maftir," the benedictions he had to chant for his "Bar-Mitzvah" or confirmation Sabbath, when he would reach his religious majority, and the mourner's prayer, the Kaddish, so that if death take the father by surprise, the son be able to perform his religious duty, and not shame the father in the grave, in Gehenna or heaven.

"My boy did you and himself honor last Saturday," said Mr. Facer in the way of a compliment to Mr. Spiral, the tutor. "He did not make much of a break; he recited the benedictions when he was called up for his Bar-Mitzvah duty at the synagogue last Sabbath, excellently well. Now, if he will do as well with the 'Kaddish,' I will be perfectly satisfied, for I will know that I have left a Jewish heir. What is a Jewish father's life, if he is not sure that he will leave an heir that will give his allegiance to Judaism?"

"You will leave a Jewish heir?" Mr. Spiral broke in, with a laugh. "Never, never, never! Ah, this is the tragedy of the Jewish people to-day. We Jews have amassed amazing spiritual riches, but alas, we have no heirs to whom to bequeath our glorious heritage. We are now like trees without roots, hanging in the air, being afraid of the lightest wind of anti-Semitic depreciations, for we are a people whom countries deny a home and our children are ignorant of Judaism."

"Ah," he continued with a sigh, "ah, not in vain have you, Mr. Facer, pronounced the Berocho (benediction). 'Blessed be the Lord who freed me from the responsibility or punishment of this child,' when Mordchele on his



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arrival at the age of thirteen was initiated into the faith of Israel in the congregation. For I realize from your words that you do not intend to send him back to the Hebrew School no matter how little he knows of Jewish literature and of Israel's faith. Let me warn you that if you persist in slurring Hebrew and Jewish history, your son one day will recite the blessing of 'Boruch shepotrany,' 'Praised be He who freed me from the punishment, etc.' over his escape from Judaism, when he will doff his religion as one sheds an unstylish dress, for Judaism is yet a royal robe worn not by the majority, but by God's minority to whom it is the very garment of life, and life itself, and royal though it is, the many still deem it out of fashion. Now that your boy has celebrated his Bar-Mitzvah, I will, as you suggested, begin to concentrate on the Kaddish, for he will need this prayer sadly. He will one day say Kaddish after Judaism, for your idea of Jewish education is a morgue idea, as if we had a morgue religion, a morgue Judaism."

Mr. Spiral, it is true, was compelled to compromise despite his protestations, but he refused to compromise too much. Now and then he strove to stir the boy's mind with translations of choice Hebrew scriptural selections into English, when Mr. Facer sent him back to school after Bar-Mitzvah. In a short time, in order to make him more proficient in the Kaddish and the "Davnen," or the reading of the daily prayers. He also essayed to train the boy in Hebrew-speaking, giving him more time than contracted for, realizing that the years of his Hebrew schooling are counted and that a knowledge of Jewish history and of the Hebrew literature and its language are the safest insurance for his remaining a Jew, the teacher seeking sincerely to make a good Israelite of his pupil.

When he had summoned up courage to risk further and teach Mordecai history, the father discontinued the boy's course of instruction, since, after

examining him one day, he found him proficient in the chanting of the Kaddish.

"What is the use of your boy's mastery of the Kaddish and his fluency in the Davnen?" the instructor remonstrated, in visits that he paid Mr. Facer, in order to persuade him to continue the schooling of his son. "If your heir will not know his people's history," he persisted in urging, "he may not remain a Jew, and then, of course, he will not recite the Kaddish when God will summon you, after one hundred and twenty years?"

To mitigate somewhat the disappointment he was determined to give the teacher with his withdrawal of Mordecai from the "Cheder," he condescended to argue the point a little further.

"Oh," said Mr. Facer, in a tone of finality, "times are dull now, and besides, Mordecai will never become a rabbi anyway. Mr. Greedal, who is the richest Jew in town, also took his boy from school when he reached Bar-Mitzvah, and he lets him peddle with newspapers. Why, then, may not my boy also help me a little by peddling with newspapers?"

"Ah," sighed Mr. Spiral, "we still sell the righteous for a pair of shoes, we still barter Judaism for twenty pieces of silver, for a little money, a little ambition, a little notoriety. There was a time when the Jew was equal to Judaism, he was as great as his religion. Now Judaism is still great but the Jew has grown small!" Each turned from the other with a pitying smile.

"Benny, how are you? You have aged, and you look so altered your ways too are so strange, so un-Jewish, so goyish! I hardly recognized you, though you always appeared to me to look more like a Gentile. But why is your countenance saddened? Your sad face makes you now look less hard, more humane, more Jewish." Thus, a young lady who for many years was the next door neighbor of Mordecai's parents and the chum of his sister, accosted Mordecai, now that he was a

man of thirty, as he was coming from the synagogue where he recited Kaddish after his father.

"Oh, Fanny, I too scarcely recognized you," returned condescendingly the Jewish-gentile, still unchastened even by so great a grief as the loss of a father, for though a kind heart is the badge of the Jew, Mordecai may be considered the exception, a man without warm feelings, a man without a generous heart.

"I am now coming from the synagogue service, where I chanted the Kaddish prayer after my father, who died a few months ago. I read the Kaddish—but don't get frightened—I did not put on the phylacteries or Tephilin, as the old man called it—the Tephilin, ha, ha, ha!"

"Why scorn the Tephilin? Is a tennis racket, a baseball or boxing glove a more sacred object? Surely, the latter cause greater waste of time; give more trouble and involve more risk even to the body! Busy working people or students have an excuse for not going three times daily to the synagogue for religious devotions, during one of which orthodox services the Talith and the Tephilin have to be donned. Their sufficient excuse is lack of time and the struggle for existence, the battle for a livelihood which all of us have to wage daily. But you on whose hands time is heavy, if you find ample hours for games, boxing, gymnastics and all sorts of sports, then I say, that you would be far better, if instead of spending the time on sports you would follow the orthodox customs and bind the Tephilin on your arm and forehead daily during the morning services in the synagogue."

"So you say Kaddish after all," the young lady exclaimed in a familiar tone, taking advantage of their old acquaintanceship, which had hovered on closer ties. "You recited the Kaddish? Why, you will make a worse hell for your father than he might have dreaded if he left a son who could not read the Kaddish at all! Your sister told me

that you married a gentile and that you were married in a Christian church, which is tantamount to the foreswearing of your faith! And yet, paradoxically, you go to chant the Kaddish after your father who tore his garments and sat 'Shivah' as the religious custom requires on the death of a son, when he heard of your intermarriage!"

"Well, Miss, you are entirely too inquisitive," responded Mordecai, growing stern and setting his teeth in defiance like a prize-fighter. Is it your d—business? Since he married out of the faith, his slang was prospering more and more like a weed. "Who cares for Jews and the Jewish religion? They are both bunk. A thousand Jews, a thousand Sheeneys may die as an atonement for one Christian. They are all d—rotten. There are no good or decent Jews or Jewesses at all!" The last words he uttered with a hiss as of a vexed serpent.

"What do you know about Jews and Judaism anyhow?" Miss Fanny Prizer, his former friend, responded with wounded patriotism. "I doubt whether you can recite fluently the Kaddish, for you were always a truant from the Hebrew School as well as from Public School, your joy being boxing, prize-fighting, dancing and loafing. A doctor once told me that pus takes the road of least resistance, and this I believe is the philosophy in morals and all criminology. All things rotten take the road of least resistance, the easiest way. It is the rotten Jew that leaves Judaism and seeks another faith that is easier for him materially. Really you are your parents' child. They, too, did not care for real religion, being too superficial and therefore believing in a Kaddish Judaism. They strove to make you proficient only in the recital of the Kaddish; hence, now, you say Kaddish after Judaism and the Jewish people! You are a Benedict Arnold to Israel and to Israel's God!"

The violence of the assault on his character swept the renegade off his feet for a moment, and unwittingly he

snapped, "Well, there is something good in Judaism, too." The Jewish Portia flew at him with the reply:

"God surely prays now: O Heaven, save God from such friends. Just as an individual is judged by his or her friends, so is a religion judged by its adherents. Your dispraise, not your praise, of our religion is a compliment! Judaism and the Jew are the prouder because of the enemies they made! What religion would not be proud of having a characterless, cowardly traitor like you as its enemy? When you laud Judaism I begin to suspect that there is something wrong with it."

"Judaism, Judaism!" Mordecai mockingly ejaculated. "Judaism and the Jews be damned!" Finding it unable to bear any further abuse of her faith, Miss Prizer turned away from her former friend and admirer with a silent repugnance, as a devoted patriot would run from a malicious traitor.

"Why so late home to-night?" asked Mordecai's Christian wife when he entered.

"Because of the damned Kaddish I had to recite in the synagogue to-day, being Yahrzeit, the anniversary of father's demise, as you reminded me

this morning," answered Mordecai, as if apologizing for reverting to Jewish connections. "Really, if not for you the date might have slipped me."

"Father, what is Yahrzeit and what is Kaddish?" broke in Benmahl, Mordecai's twelve-year-old son.

"Kaddish," explained the father, checking a tear that was pressing to reveal itself, to prove that even the hard-hearted have some softer moments when the human gets the best of them, "Kaddish—well, I do not know enough Hebrew to understand its exact meaning. I only know that it is a prayer which a son recites for eleven months after the father's death and on every recurring anniversary of that sad day. From the English translation I judge that it expresses the hope of a speedy realization of the age of God, when all will be well with the world and righteousness will reign on earth."

"Oh, it is a beautiful prayer, father!" the school boy exclaimed. "Will I ever say it when you die?" he continued innocently.

"No, my boy. I am not superstitious. Kaddish is a religious superstition. Jews think that a father would burn in hell, or Gehenna, if the Kaddish were not said. I hardly felt like chanting it,

for I deemed it an offense to father to say Kaddish if the way legend interprets it be true. It was only the English rendering that made me respect it."

"Well, father," the boy boldly interrupted, "each one interprets a text the way it suits his or her individual mind." I heard teacher say. I think the first explanation is beautiful. Besides, you once reprimanded me for laughing at Santa Claus and Christmas tree superstitions, saying they were beautiful symbols! Oh, father, will you let me recite the Kaddish when you die? And where will I chant it? Will I read it in your synagogue or in mother's church?"

Again the father suppressed a tide of mixed emotions that swept over him, seeking refuge in tears, and answered his son's perplexing questions in a more serious tone.

"No, Benmahl," the father responded, in a voice of determination. "No, you will not say Kaddish after me; none of this sentimental stuff for me!"

"Will you have mass in the Catholic way or will you have the chanting of hymns for the dead in mother's Protestant church when you are no more?" the boy resumed his queries.

"No, Benmahl, you will recite neither Kaddish, nor 'mass,' nor will you have hymns in a Protestant church when I

pass away," Mordecai retorted sternly, with a hint of superstitious awe in his voice.

"Why not?" pressed the student. "Mother told me that you were married in a Presbyterian church where they were singing, 'Onward Christian Soldiers' and other hymns about Jesus."

"Why not, then, chant such hymns in such a church when you die?"

The father gave vent to his perplexity in a futile rebuke to his son, scolding him for the vexation he gave him in discussing a subject that was painful to him.

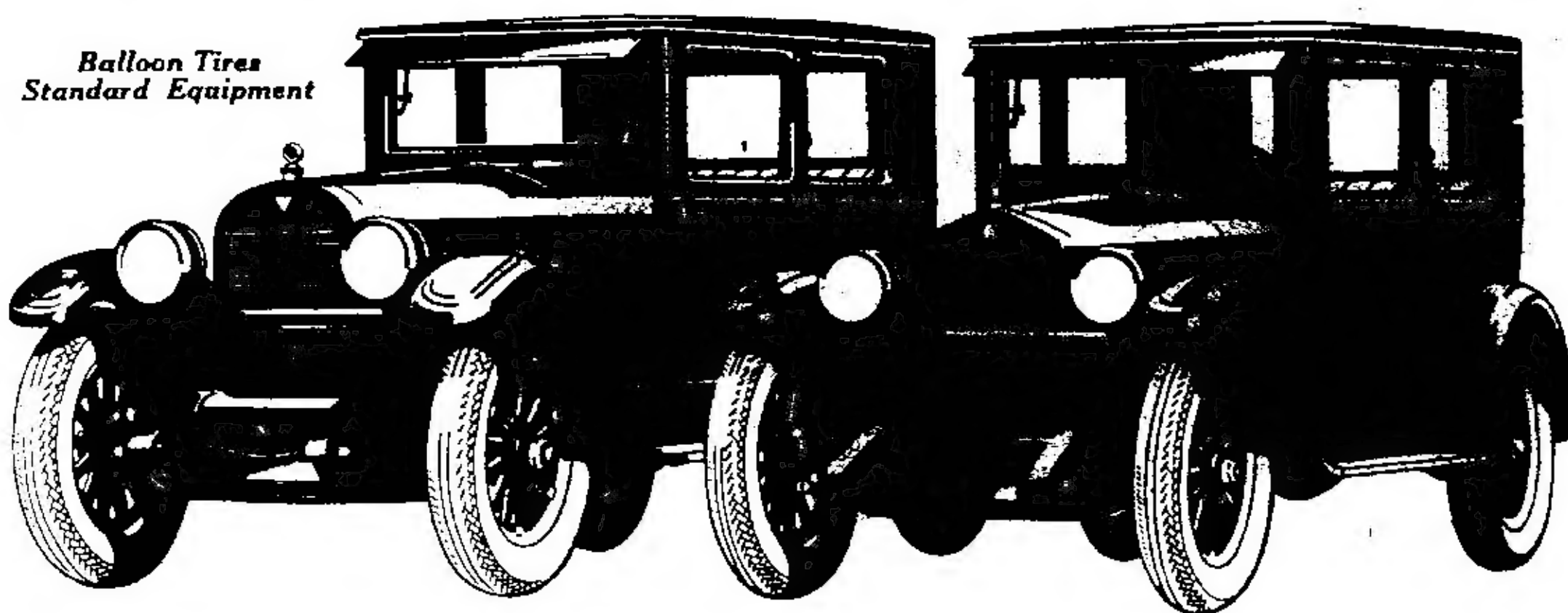
"Go to your studies, Benmahl. Don't waste time and don't bother me now, I am too busy with my engineering work."

The youngster's curiosity craving satisfaction, Benmahl, undaunted, burst out in a loud and bold tone that sounded as if a thousand pugilists measured their fists in it.

"Then, father, if not the church or synagogue, and if not the Kaddish, mass or Protestant service, where and what will I pray for you when you die?"

Unable to answer his son's last question, the father hid his helplessness by turning to his work, wiping his tears after his face was turned from his too inquisitive son!

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Another Famous Victory

By Lee J. Levinger

Every time I open a Jewish paper, which (for my sins) is very often, I note another famous victory achieved by my co-religionists. One day it is a women's organization which has induced a cracker manufacturer to eschew lard so that Jews may purchase his famous products. The next week a well-known rabbi has addressed the Bible class of a Christian church—whose pastor probably preached next week on his monthly theme, "The Jewish Murderers of Christ." Recently it was a group of rabbis in Galicia who issued a pronouncement against immodest costumes worn by Jewish girls, which, they stoutly maintained, are "the cause of all the troubles of Israel." And not so long ago there was a thrilling announcement from a western city that the refreshment booths in the city parks will henceforth purvey kosher corned beef sandwiches beside their well-known ones of ham, so that the hungry sons of Israel may eat and be blessed, as well as the goyim.

So many famous victories! So few that amount to anything!

Most of our victories are too easy and too cheap. They are won without sacrifice and they accomplish nothing. Some of them are even useful on a small scale and in a trivial way. They are worth neither a boast nor a sneer. It is certainly not objectionable that pious Jews should have kosher food in public places as in private ones, or that the daughters of Zion should wear long skirts, even against the manner of Paris, and even though the Pope has decried in similar words for the daughters of Rome. But fashions change, alas, and long skirts will be in style again some day. The hungry Israelite in many cities carries lunch for himself and his brood in a shoe box, and in others is satisfied with sandwiches of cheese. Neither will assuage the aged Judenschmerz or return the captivity of Zion. Even the Rabbi's address to Christians on the Hebrew prophets or the geography of Palestine will make only a very little for fairness and understanding between peoples. A petty skirmish, a mere patrol for reconnaissance, we hail it as a famous victory.

For one thing, individuals and organizations love to boast of their great achievements. Every madame president must have some victory in her annual report; every committee chairman must distinguish himself in the eyes of his organization. And the lodge or sisterhood or national body of Jewry must glorify itself before the entire community if it is to enjoy prosperity, to attract membership, to pamper and develop its corporate self. And so one keeps up an old people's home with three inmates, and another founds an orphan asylum at a time when family care is becoming acknowledged everywhere as the preferable method of caring for children, and in an area where enough asylum space is already available. One group furthers lectures on the same platform by Jews and Christians who are liberals and would be friendly anyway; while another nathes William Jennings Bryan to speak against evolution, admires him when he puts on a skull cap in deference to the orthodox Jews present, and accepts his most Fundamentalist doctrine in return for the courtesy. A great building doing social work in a crowded Jewish district estimates its famous victories by the hundreds of thousands who enter its doors in a year; another, with a limited clientele, is able to boast of the low cost per hour of personal service rendered in its gymnasium and clubs. We must make reports, and they must look attractive to our members, and to the public who read them in the Jewish press, so we must manufacture victories in one way or another, and glorify our organizations and ourselves.

And there are causes in human nature which are more universal still. It is natural to be optimistic, to hope so firmly for the best that we convince

ourselves of it. It is human nature to believe what we want to believe, to see what we want to see, and to refuse either to see or to believe that which is disagreeable to us. Hence the petty victories, which hide terrible defeats, the little triumphs of our souls which conceal the gaping scars behind.

Sometimes, in fact, we do not fully realize which is great and which is small. We lack a sense of proportion. We let the house burn while we rescue the family portraits, or we let the child drown while we save its doll from the water. Constantly we find ourselves emphasizing that which is trivial and forgetting the important issues. Most political campaigns are influenced by clever slogans, or personal likes and dislikes, as much as by the issues on which the parties are contending. Many an automobile is bought for the cushions and paint rather than the engine. Many a wife or husband is chosen for a pretty face or a full purse rather than qualities of mind and character.

This lack of proportion combines with our stubborn resolution to live in a happy world. We shut our eyes to everything unpleasant then, and open them to everything soothing. The man who criticizes social conditions is a calamity bowler, or a pessimist, or is even blamed as the originator of the evils he simply had vision enough to see. What matter if the evil we deny is great and glaring, or that the good with which we counterbalance it is trivial in comparison? We will be cheerful, though the heavens fall. We insist on being cheerful, though the world be devastated by war, though half the human race suffer from abject poverty, though highty stalk the land in a nightshirt, and a horde of illiterates makes our democracy a sham. At such a time we will abolish a billboard or a cigarette or a street noise and save the world. Or, in the Jewish sphere, what matter though synagogues be deserted, or Jewish education reach a quarter of our Jewish children, or the Jews be banned from the universities of eastern Europe, the Jewish refugee from the hospitable shores of free America? We will make a speech, or form a committee, or change the lining of a sandwich, and thereby save Jewry. There is no Jewish problem—we have won an epoch-making victory. If we were content to do day labor in the vineyard of the Lord, our results would not be disproportionate to our efforts. But when we magnify petty victories and ignore great and terrible perils, we are undermining the very security on which we set so great a store.

Nicholson & Curtis

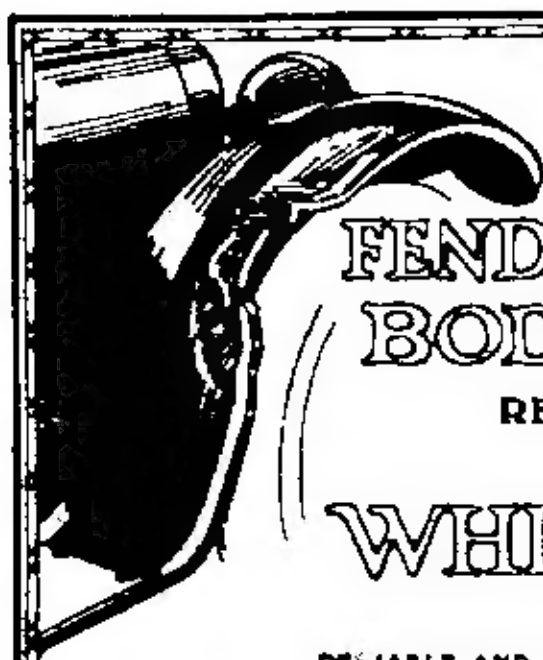
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may work a cure. Of course some people prefer the consolations of Christian Science. During the war a favorite practice of many editors was to boast how many of any other nation an American can lick, man to man. False security leads to disaster. If the facts indicate that we are sound in body, it is well to know it. If they indicate disease it is far better to know than to evade or deny. But have you ever known a person who would not use the name of his illness, as if there were black magic in the word, and refraining from its use would somehow save him from the thing itself? Or have you ever met the man or woman who denied the facts laboriously gathered by experts



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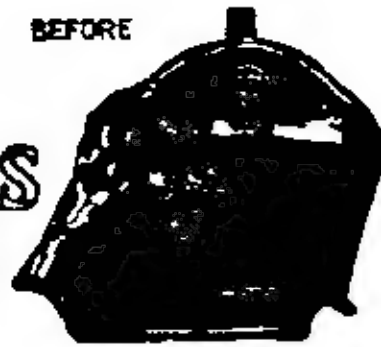
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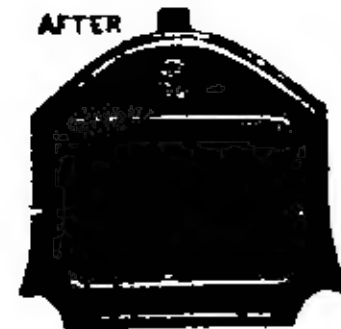
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merely because they had an unpleasant sound, and therefore could not possibly be true? Or the one who is so comfortable she refuses to believe that other people are ever in misery? Or the millionaire who tells you about the worries and responsibilities of the rich, and that you are really happier than he but never offers to exchange? In the heart of him, he knows that poverty has its disagreeable side, but he insists on seeing nothing but happiness in the world in order that he can feel comfortable. Perhaps he was the same millionaire who asked the starving beggar to go and die on another street, because his sufferings were entirely too touching.

With this attitude, it is easy for us all to achieve victories. Our personal triumphs are entirely too many and too easy, considering the actual lives we live, the results that we accomplish. If we cannot overcome our bad habits, we deny that we have them, or call them good habits; and we triumph over some temptation which is not so very attractive, after all. Then we have a victory to advertise among our friends. If we cannot make the friends we most desire, the people most worth while, whose companionship would stimulate and elevate us, we are satisfied to be popular with a cheaper circle, who are always ready to take in anyone. If the problems and difficulties of our

life work are too great to be solved without years of toil and struggle, we win a small and easy triumph to satisfy our egotism, and too often stop there.

The problems which the human race is solving and of which we boast immoderately are the easier ones, after all. Mankind is solving the difficulties of his environment. We are winning victory after victory over the forces of the sea, the air and the soil, over the insect hosts, and the forces of electricity. Aviators travel around the earth, and the difficulties they encounter to-day will be overcome tomorrow. But these are the easy problems of humanity, these that may be counted and measured and resolved into mathematical terms. And we boast of these, ignoring the greater and more difficult problems which we are not overcoming and by which we may at last be destroyed, the problems of human nature. Why the World War? Why crooked politics? Why crime, or vice, or poverty, or ignorance? Such questions as these lie in the nature of the individual man or in the nature of human groups—families or cities or nations. The radio is a child's toy compared with the peace of nations. And these problems of government and of human nature are daily growing more complicated and more difficult. Civilization is harder to live in than savagery; it demands more education of each person, more and better government of the whole. The savage is a man at the age of twelve, and can hunt, fish and marry. The business or professional man in our society must wait two or three times as long before he is ready for an assured place in the world and for a home of his own. The claim chief-tain, like the judge of ancient Israel is leader in war, judge in peace, governor and lawmaker as well. To-day we have military and civil departments, and the latter is further subdivided into the many functions of our government. The problems of our human life are daily growing harder, and we are not daily growing wiser concerning them. No wonder humanity must boast of aeroplane and radio in order that we may forget the painfully slow progress of the race in its personal and social needs.

I suppose we Jews are especially prone to this universal human failing. We have had so many major trials, and even to-day we suffer from so many disabilities. It is no wonder that we hug to us every petty triumph, eager to suck up its drop of the honey of consolation. But some of them seem too petty or too ironical to give us any real comfort at all. I read in this week's Jewish press—I don't quote the paper because in another week it will probably appear in all of them—that the Klu Klux Klan is a certain southern

town assembled to do honor to a Jewish merchant of the community. They assembled in full regalia together with various undisguised citizens, presented him with a basket of roses, and then knelt while a reverend Klansman led in prayer. So another victory was won for toleration! But the boycotting, and the political attacks, and the dangerous and un-American bigotry still go on. The Menorah Journal has recently installed a department, "Notes for a Modern History of the Jews," which is full of facts of this nature given without comment. One Jew becomes bantam-weight champion of the world. A Jewish country club celebrates its seventeenth anniversary with appropriate ceremonies. A rabbi addresses the Association of Insurance Underwriters on "A New Vision of Insurance." The New York State Federation of Temple Sisterhoods announced a hundred objects, ranging all the way from vital to trivial—including membership dances, memorial tablets for members' Yahrzeits, distributing Passover relief, and raising money by the sale of their personal handiwork. No, there is nothing wrong about this—of course not. But neither is there a victory, a solution for the ills of Jewry, a spirit of devotion, idealism, immolation, to save us in this latter day. It is as though Moses had requested of Pharaoh, respectfully, that the Israelites be given Sabbath mornings off for services and a sermon. Their labor might have been lightened a little, but they would have remained slaves in Egypt; they would never have stood before Sinai nor built the Temple in Jerusalem. Moses saw the great issues of the time and faced them until they were solved. It is not exaggeration if we admit at once that our generation could use a Moses, but has none.

For the big problems of our Jewish life loom up clear enough that anyone can see them who is not self-blinded by his own optimism. There is the persecution complex of the Jew, his inability to see himself or the non-Jew apart from the dreadful fear of *risks*. This fear makes us weak before our enemies, cringing and disagreeable with our friends, unable to live simply and sincerely with either. There is the lack of Jewish education for Jewish children, by which our people seems doomed to lose half of each growing generation as it reaches manhood and womanhood, ignorant of the traditions, the loyalties, the sorrows and triumphs of the Jewish past. There is our inability to face the world or ourselves fearlessly and honestly, without prejudice or terror. Not to mention the attitude of the outside world toward us, about which we can do so very little.

Continued on page 16

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Philanthropy

By D. L. ADLER

"One in hearts."
"No trumps."
"Two spades."
"Pass."

Again it was Mrs. Jacobsberg's turn to declare. She hesitated. Should she pass and let her partner have his spades, or should she call three in hearts? Then she could play the dummy which she dearly loved doing; she hadn't had a fair chance that evening with old Sol Cohen, her host, overbidding her every time. Selfish old man! On the other hand her cards scarcely justified such a big heart call, especially with a no trumps declaration against her, and she had been losing heavily too, just lately. It was really shocking the way the money went. She glanced at the scoring block—no, it wouldn't do. Regretfully she shook her head: "I pass."

"Two no trumps," said her opponent, and almost she hoped that he would have the last word just to spite old Sol, always wanting the dummy, a nasty old man.

But Sol was grinning triumphantly. "Three spades," he shouted.

There was no further bidding and Mrs. Jacobsberg had to lay down her cards, arranging them with fingers weighed down by glittering rings. Her partner won the game and with it the rubber, so after all it had been worth while. It was the last rubber for that evening and she smiled not unamiably at Sol as she folded her winnings into a note-purse which she slipped inside her gold chain-bag.

Play was coming to an end at most of the card-tables. Her husband strolled across the room to her.

"Well, Hannah," he said? "How'd you get on?"

"Oh, not so bad. You?"

He nodded. "Same here." A glance passed between them, informing each that the other had been successful.

Mrs. Jacobsberg rose. "I could do with something to eat."

"So could I. Let's get a move on."

Together they went across the hall to the dining-room. The table had been pushed back against the wall, and was loaded with sandwiches, creamy cakes, fruit and wine. A crowd of hungry guests were assembled before it,

to whose needs smart maids were ministering.

"Here, Mrs. Jacobsberg, I've been trying to get hold of you the whole evening. I want a little chat."

"Oh, good evening, Mrs. Tannenbaum. Let's get out of all this crush. Louis—"

But Mr. Jacobsberg had disappeared in search of champagne and the two ladies found chairs in a quiet corner, not before they had each accumulated a small pile of sandwiches on their plates.

"This smoked salmon isn't bad," declared Mrs. Jacobsberg. "I wonder what Mrs. Cohen gives for it a pound?"

"I've no idea. Have you tried that new shop near the tube station? They say the liver sausage is grand."

"No, I always go to the same old place. They stick on the prices something shocking, but I've dealt there for years, and I know the things are good. And Louis' digestion being what it is—"

She caught the eyes of a passing maid and called to her. "Bring me a few more sandwiches, will you? And I'll try a bit of that pineapple."

"Mrs. Jacobsberg," said Mrs. Tannenbaum, "I want to talk to you about a charity I'm interested in. It's for providing one free meal a day to poor children under five years old in all the poorest districts. I can give you papers with the particulars if you like. Very poor districts. It's for all children without distinction, but they're being divided up according to religion to make the work easier. My husband's Chairman of the Jewish Committee."

Mrs. Jacobsberg grunted. "There's a lot too much done for the poor nowadays in my opinion. Why can't their parents feed 'em themselves? That's what I'd like to know. It's only encouraging thriftlessness—I've always said so."

Mrs. Tannenbaum was not going to be daunted so easily. Her husband was taking this charity very seriously; after a private talk with certain influential people he had realized that it was probably the last effort which he need make on the road to honorable promotion. And Mrs. Tannenbaum was sparing no pains to help him.

"You mustn't look at it like that," she said patiently. "They're such very



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poor children. And you know, we all rely on you to set us a good example. Lady Steinmann was saying only the other day—

"She on your Committee?"

"Yes."

"Hm. I ordered my fur coat at the place where she got hers. They told me she was having a set of ermine as well. Ridiculous. I call it, with her figure! Really some people—

"Yes, that's true. What's your new coat made of?"

"Chinchilla."

"It ought to suit you."

"Louis says I've never looked so well in anything. It's being sent home next week. Come up to tea on Wednesday and I'll show it to you. Where is that girl with my sandwiches? They're all the same, every one of them. I've

got a new housemaid now, and she wants a day a week—did ever you hear of such a thing in your life? A day a week. They're enough to kill one, aren't they, Louis?"

Her husband had drifted back to them. "Aren't what?"

"Servants. Enough to kill one?"

"They're a rotten nuisance. You wouldn't believe the worry they are to my wife, Mrs. Tannenbaum. We've been thinking seriously of going to live in a hotel."

"It would be a shame, to give up your lovely house. You mustn't dream of such a thing. And that reminds me, we want Mrs. Jacobsberg to give a drawing-room meeting in aid of a charity. It's a splendid thing. I've just been telling her all about it."

"You ladies, you ladies, always some charity or other! Haven't you any consideration for us poor men? Where's the money to come from, I'd like to know?"

"Oh, go along with you!"

"It's all very fine, but I can't have Hannah killing herself with work, you know. Last time she helped at a bazaar she was in bed for three days after with nervous exhaustion."

"But this wouldn't be a bazaar. And it's such a good cause!"

"They always are. We'll think it over, Mrs. Tannenbaum."

"That's right. But don't you dare to refuse!"

"We'll see. Come along, Hannah, it's time for us to be toddling."

"We shan't let you off without the meeting and a nice fat check," was Mrs. Tannenbaum's parting shot as the Jacobsbergs went off in search of their host and hostess, to bid them farewell before leaving.

The charity which was to provide, free meals for poor children must have been of vital importance to at least two married couples who had been present at the Cohens' bridge-party that evening; at any rate, it was the chief topic of conversation in the warm privacy of two homeward-bound cars.

Said Mrs. Tannenbaum to her husband: "Well, you can't say I don't help you. I've been at it with a lot of people to-night and I've got a few donations promised, and I've great hopes of the Jacobsbergs. I've worked her hard and I believe she's good for a check and a drawing-room meeting."

Mr. Tannenbaum patted her hand. "You're a good girl. But it's worth a little trouble, isn't it?"

And his wife, with the sweet vision of new visiting-cards engraved, "Sir Nathan and Lady Tannenbaum" dancing before her closed eyes, pressed his fingers and murmured, "Yes."

Said Mrs. Jacobsberg to her husband: "What d'you think of that idea of the Tannenbaum woman? She's got something up her sleeve over it, I'll be bound."

"I dare say. But I want to keep in with him. Better send a check."

"And what about the drawing-room meeting?"

"That's as you like, my dear."

Mrs. Jacobsberg did not answer at once. She thought of Lady Steinmann who frequently gave drawing-room meetings for charities and next time

would appear among her guests in the new ermine set, as likely as not. She would be giving a meeting for this Free Meal charity pretty soon, no doubt, that is, unless someone else got in first.

"I don't see why I shouldn't do it," said Mrs. Jacobsberg at last. "It won't be much bother. I can have all the catering for the tea done by Blanks. We've a nice drawing-room. Why shouldn't we let people see it? It's all in a good cause. I'll ring up Mrs. Tannenbaum to-morrow."

A few months later the Free Meal Society issued its Annual Report, and the chapter devoted to the Jewish section contained the following paragraph: "While it would be invidious to mention any particular names where so many have come forward to help in a noble cause, we feel that mention must be made of the wife of our Chairman, Mrs. Tannenbaum. She has throughout assisted him in his arduous task, and has labored faithfully and indefatigably to make the work a success and to interest others in it. We cannot omit either to express the gratitude of the Committee to Mrs. Jacobsberg not only for her most generous contribution, but also for so kindly lending her house for a most successful meeting at which many new recruits to our cause were won. We feel that the interests of our community are in safe hands as long as we have ladies such as these, ever ready to set aside self in response to the needs of others, thus serving as a noble example which we hope will be widely followed."—Jewish World (London).

ANOTHER FAMOUS VICTORY

Continued from page 14

But all these great and real dangers which beset the Jewish people day by day are forgotten, while we lay the flattering unction to our souls that we are accomplishing great things, winning one famous victory after another. Fewer victories and greater ones are the need of the hour. Slow, patient labor at the foundation-stones, on which in many years others may rear a gigantic structure. More sacrifice, less boasting; more work and less talk. Above all, honesty, not to exaggerate the petty victories nor evade the trials which are so terrible, but to see ourselves as we are in the world in which we really live.—Bnai Brith Monthly.

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The Jew Is Abused

By ABRAHAM BURSTEIN

Chaim Idelson, who sold dry goods at such times as he was not partaking in a discussion, carefully deposited his box-seat so that a passageway might remain for customers. Not that Chaim worried particularly about the advent or lack of customers while engaged in arguing, but there were moments when a livelihood seemed most necessary.

He was a kindly soul, much given to advice, and quite devoted to the synagogue. Because he closed his store on the Sabbath, it was necessary, as a result of an inequable Sunday law, for him to bribe a friendly patrolman every Sunday morning. It was not exactly a bribe, but he presented the limb of the law with some small article in appreciation of his forbearance.

Now seeing no one in the offing, Chaim settled himself with his Yiddish newspaper, to read the dull minutes away. He had reached the editorials, when out of the corner of his eye he saw Benny Rosen shuffling by near the curb.

"Hey, Benny!" he called, suddenly.

Benny, a stoutish sixteen-year-old with a furtive look, stopped short, somewhat apprehensively.

"Come here!" ordered Chaim.

The boy came hesitantly toward him. "Where are you going now?" asked Chaim.

"What do you care?" answered Benny, sullenly.

"I've got to care," returned Chaim. "Your mother can't watch you all the time."

Benny snorted, and remained silent. Chaim was always reminding him of his widowed mother, who was attempting to manage three children and a grocery store at the same time.

"Well?" asked Chaim again. "Where are you going?"

"To the boys," was the curt response.

"You mean, to the devil!" chided the old man. "Why don't you keep away from that gang?"

"They ain't a gang!"

"In a year or two you'll all be known as gangsters, and the police will be after you."

"We didn't do anything yet."

"You will, if you keep on. What would your poor father say if he knew?"

Benny winced.

"Now you're reminding me of my father again. Can't I do what I want to?"

"You're too young to tell what's right or wrong," commented Chaim. "Once you used to listen to me when I told you how to act—now, because you're sixteen, you think you are too wise. But I warn you against going with that gang. You just joined with!"

"Aw," concluded Benny, "they ain't going to hurt me. A fellow's got to have some fun!"

He was off, and Chaim, having followed his course with many shakes of his head, plunged again into his newspaper. If Benny went wrong, it was no concern of his. Yet it was his concern. He had not known the elder Rosen, too soon departed from this life, and had not he and his wife aided

the widow in starting her lonely life anew?

But Benny, thank the Lord, still was willing to listen. A thorough tough would have hearkened to no censure, but have cursed the censor and avoided him thereafter. Benny might still be brought back to righteousness. One thing, however, now troubled him—for the first time the lad, instead of passing him with a voluntary greeting, had tried to slip ahead off by the curb.

So soon as Benny would refuse to discuss his conduct, he was lost.

Mark Redmond, the policeman, passed.

"Hello, Chaim!" he cried, with a ready adaptation of the Hebrew guttural. "How's business?"

"Terrible," replied Chaim, as he always did. "How's yours?"

"Picking up," laughed Redmond.

"Yes? What's the matter?"

"Oh, a young gang that just started a lot of petty larcencies. We're going to break 'em up."

The patrolman went on. Chaim shook his head wearily from side to side.

"If they catch Benny," he thought, "and his mother finds out! In two weeks they will make what they want of him!"

It was nine of the evening, and Chaim was considering closing up. He had already turned out the window light, when a youthful form catapulted into the doorway.

"They're chasing us!" he heard Benny's voice. "I didn't know anything about it! I didn't take it!"

Chaim, seizing the boy by the collar, shoved him under the counter. Then, turning on his window light again, he resumed his seat at the door.

Redmond, his club poised, suddenly came around the corner. He gazed questioningly at Chaim, who was placidly surveying the stores across the way.

"Say!" he panted. "Seen anyone come running around here?"

"No," replied Chaim. "Anything happen?"

"They stole a bicycle. I'm sure I saw one of the gang run down this way."

"I've been sitting here all the while," said Chaim. "He must have run straight down instead of turning."

Chaim, guilty thought he felt at his prevarication, looked frankly into Redmond's eyes. Then he walked back of the counter, as though to await on an imaginary customer.

Benny!" he called softly.

"Did he go?" whispered the crouching lad.

"He did. But you've got to promise me not to do it again."

"I didn't do it! Peter Zack, the leader of the gang, took the bike, and a cop came along, and Peter ran away without it. Then the cops began chasing all of us—there must have been six of them!"

"That's a pretty bad gang, if they need so many cops to watch you. Suppose you were caught?"

Benny looked frightened.

"You'd be put in the reformatory," continued Chaim. "And everyone

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would say a Jewish boy went wrong."

"What's being Jewish got to do with it?"

"Everything. Not only will you and your mother suffer, but they'll accuse all the Jews of being no good."

"I don't believe it!"

"Well, you'll see. Don't leave unless I call you. Watch the store for a minute."

Benny would not yet steal. It was still safe to leave him with the cash register and the merchandise. But the effect of his companions on his later conduct was what Chaim worried about.

In a short while Chaim had discovered Redmond, walking his beat with an eye out for suspicious juvenile skulkers.

"Say, Mark," he addressed him, "there's a boy working for me to-night, and I don't want him to get mixed up with the gang. You come along and tell him all Jews are gangsters, or something like that."

"But they aren't all gangsters!" protested Redmond, earnestly.

"Of course they're not. But do as I say, anyways!"

The patrolman, gaining a meagre inkling of Chaim's plan, accompanied the merchant to his store.

They entered the door together. At sight of the blue coat Benny drew back, but Chaim's presence reassured him.

"Well," Redmond spoke, as though continuing a conversation, "the Jews have the worst police record in New York!"

Chaim shrugged his shoulders. Benny looked up frowningly.

"I like you personally all right, but I'm glad they stopped the Jewish immigration. Nearly all of them turn out to be crooks!"

"You're exaggerating," said Chaim.

"I'm not! The Jews are the most criminal class in the city!"

There was an explosion behind the counter.

"That ain't true!" cried Benny. "Jews are as good as you any day!"

The policeman seemed only mildly reproved.

"Is that so? Every kid in the neighborhood is a thief!"

"They aren't! I'm not!"

"Well, if they aren't, they associate with thieves. That's why I say all the Jews are crooks!"

Suddenly a box slat hurled through the air, and knocked off the astonished officer's hat. Bennie advanced from behind the counter.

"Don't you dare speak against the Jews!" he exclaimed. "We're all right! You won't catch me with any gang!"

"Oh, all right, all right," returned Redmond, strangely docile for an officer of the law who had been assaulted. "Think what you please!"

He walked forth, smoothing a crease in his visor. Chaim, following, shook his hand.

"Good!" he cried. "We're bringing him around!"

But Chaim, as he turned back, suddenly reminded himself of a saddening truth—that abuse and persecution still are the most potent means of bringing the Jew back to the precepts of his people.—(Jewish Forum)

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Sunday, April 10, 1925. At one o'clock the Board of the organization, was in honour of Philadelphia.

Mr. Billings of the Jewish Delphic, and Arbitration. Clothing Women the need of le

The annual ing the lunch Auditorium, Brunswick A said that a Toronto sho \$100,000 for

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Toronto Jews Give Too Little to Charity, Speakers Say

Sunday, April 5, was Federation Day. At one o'clock a luncheon, attended by the Board of Trustees and officers of the organizations affiliated with Federation, was held at the Primrose Club, in honour of Jacob Billikopf, of Philadelphia.

Mr. Billikopf, who is executive director of the Jewish Philanthropies of Philadelphia, and impartial chairman of the Arbitration Board of the Amalgamated Clothing Workers of New York, spoke of the need of leadership.

The annual meeting was held following the luncheon at the Talmud Torah Auditorium, corner College and Brunswick Avenue, where Mr. Billikopf said that a community the size of Toronto should spend not less than \$100,000 for Federation work.

Rabbi Brickner, president of the Federation, presided. He stated that in the eight years of the existence of Federation the income of Federation was more than doubled, but in comparison with the amount of work to be done Toronto has only begun its philanthropic work.

Abraham Cohen read the financial statement, showing receipts of \$71,000 and expenditures of \$73,000, with a net deficit of over \$6,000. Family Welfare Bureau spent over \$30,000 in direct relief. Children's Home received over \$9,000, \$10,000 was given to the Boys' Club, Mount Sinai Hospital and the Boys' Camp, the three new organizations, and the balance divided among the older organizations.

Mr. Woolf, Federation head, pointed out that while in other cities from \$5 to \$8 per capita was considered normal, in Toronto the per capita receipts are less than \$1.75, and that in comparison

with other cities Toronto spent from half to one-third for family welfare than what was considered necessary elsewhere.

Ten new members of the Board were elected for a three-year term, in addition to those members carried over. Those elected were: Charles Drayman, M. Gelber, F. S. Hutner, N. L. Nathanson, Joseph Singer, L. M. Singer, Joseph Schwartz, H. Rotenberg, Henry Smith and B. Weiss.

It was moved by D. Lavine and seconded by Edmund Scheuer, that the by-laws be amended to provide for the fiscal year commencing March 1, and for the annual meeting being held in January instead of as at present. It was moved by Harold Levi, and seconded by Samuel Harris that the Bnai Brith Lodge, No. 836, Mount Sinai Lodge, A.F. & A.M., Palestine Lodge, A.F. & A.M., Sunnyside Lodge, I.O.O.F., and King Solomon Lodge, I.O.E., be permitted to elect annually as its representative a member of the Federation to be a trustee.

JEWISH FAMILY WELFARE BUREAU

Families assisted in 1924: with money, 208 cases; personal or legal service, 73; transients (single men), 30; correspondence, 65; total, 376.

Why relief was necessary: Sickness, 71; unemployment, 43; insufficient earnings, 31; desertion or widowhood, 33; old age, 12; mental, 8; total, 208.

How relief was given: Under \$50 each to 103 families; \$50 to \$200, 64 families; \$200 to \$400, 28 families; \$400 to \$700, 13 families; total, 208 families.

HEBREW UNIVERSITY OPENING

Continued from page 5

The dedication of the Hebrew university places the crown on the Hebrew educational system of Palestine. This system, which ranges from the kindergarten through every grade and variety of educational institution, represents the framework as well as the dynamic force through which the spirit of the Jewish people is becoming recreated and reintegrated.

There is nothing even remotely approximating this system anywhere else in the world. If any further proof were needed that the Jewish people, as a distinct cultural and national entity, is coming into existence in Palestine, such proof is furnished most conclusively by this educational system.

According to the latest reports of the Keren Hayesod, by which the Hebrew school system of Palestine is maintained, the 120 odd institutions which comprise it educate about seventy-five per cent. of all the children of school age in Palestine. There isn't a settlement, no matter how recent or tiny where a school is not to be found, where the minds of the little ones are not moulded and brought into relation with the Jewish past, where they are not inspired with a sense of responsibility for the Jewish present, where they are not imbued to carry on the traditions of their people toward a great future.

This school system is, in a very real sense, reintegrating the scattered body, as well as the soul of the Jewish people. For it are brought Jewish children, whose parentage hails from the greatest variety of lands with an equally great variety of culture and language backgrounds. The souls of the children are remoulded. All that is alien to Jewish individuality, all that represents mere graft or accretion is educated away. And what is nursed and strengthened is the fundamental Jewish individuality which resides in all of them. Needless to say that the agent which accomplishes this "assimilatory" process is the Hebrew language. For the Hebrew language,

as, in fact, every cultural language, is not merely a matter of words and syntax, but is essentially a matter of spirit and content. Therefore, in maintaining the Hebrew school system the Keren Hayesod makes a vital contribution, among others, to the revival of the Jewish people in Palestine.

HEBREW UNIVERSITY CELEBRATION

The opening of the Jewish University was celebrated in Toronto by a gathering at the Standard Theatre. Hundreds had to be turned away. The stage was decorated with the drop-curtain taking the form of a scene from Jerusalem. Rabbi Brickner was chairman.

His Honour the Lieutenant-Governor spoke.

Canon Cody said the feature of the University which pleased him most was the fact that so much attention was to be given to research, along medical, industrial and agricultural lines; and he was confident that in time the University at Jerusalem would be the great world centre of Oriental literature.

Sir William Mulock rejoiced to think that the energy and ambition of the Jewish race had taken such a form.

The establishment of the University represented a triumph of mind over matter, in the opinion of Father Minehan, for it demonstrated the courage and persistency of the race in the face of obstacles. Controller Robbins, representing the city, and Professor DeLury, of the University of Toronto, complimented the Jewish race upon the energy they had displayed.

Among those on the platform were: Rabbi Langer, Alderman Phillips, Dr. Shayne, Prof. Irwin, Henry Greisman, Cantor Saitz, Frank Hutner, H. M. Lehrer, A. C. Solomon, Rabbi Brickner, M. Geiber, Canon Cody, the Lieutenant-Governor, Father Minehan, Prof. DeLury, Sir William Mulock, Controller Robbins, A. Rhinewine, Rabbi Gordon and Rabbi Margolies.

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Annual Federation Report by Joseph B. Woolf, Ex- ecutive Director

Under the leadership of Charles Drainin and lieutenants the 1924 campaign increased Federation subscriptions from less than \$50,000 of the year before to over \$70,000. Receipts from dues alone the past year exceeded the total income from all sources of any previous year. This enabled Federation to spend \$22,500 more in 1924 than the year before. Not only did each affiliated organization receive increased allowances, but the Boys' Club, Mount Sinai Hospital and the Boys' Camp, were given an aggregate sum since last June of over \$10,000.

The Family Welfare Bureau through the employment the latter half of the year of an additional worker, was enabled to do even more effective family case work. It is presided over by Mrs. Charles Drainin.

During the fiscal year ending February 28, Federation through the Family Welfare Bureau assisted over 350 families, 200 of them financially, the others with personal service, legal aid, employment, etc. A total of \$28,000 in cash, coal or goods was actually given to over 200 of these families, more than one-third of all Federation receipts. Incidentally \$2,000 of that, for coal, is still to be paid for.

The Children's Home Extension, so badly needed and required by both city and provincial regulations, was begun last December and will be completed before summer, at a cost of \$11,000.

During the fall and winter affiliated organizations were placed on a budget basis. Chairman of the Budget Committee is Mr. Scheuer. The total budget of Federation was kept well within the \$70,000 pledged to Federation during the campaign. If the year 1924 ended with a deficit of \$6,000, it is because \$10,000 of 1924 dues were still unpaid on March 1. The accounting system of the Federation office was reorganized according to the advice of the auditor, David Nise.

The Boys' Club work has expanded, a Toy Shop was established and a Junction branch upon the grounds of the Children's Home was opened. The Girls' Club has more than 40,000 attendance.

The Federation was one of the principal factors in the work of the Immigrant Aid Committee. President of the Federation, Rabbi Brickner, is chairman of the Committee. Mr. Kaufman, former Executive Director of Federation was for over a year the honorary secretary and director of the Immigrant Aid. Upon Mr. Kaufman's resignation the present Director took charge. The relief work of the Immigrant Aid has been taken over since January 1 by the Family Welfare Bureau under an agreement that the Immigrant Aid meet the relief expenditures for refugee immigrants up to a year of their arrival in Toronto.

The Medical Service Bureau, comprising the Jewish physicians of Toronto, was organized last September to give systematic medical service to the poor. The doctors pledged themselves to accept calls from Federation. For the past six months they made over 200 calls and have given over 125 office treatments.

The Business Men's Council, organized last August, has been the main factor in the collection of dues. Elly Marks, chairman.

Federation closed its fiscal year with \$10,000 of 1924 dues unpaid. For weeks help went unpaid, trade bills had to run several months overdue, cheques to affiliated organizations were held back a month or more. For two weeks in February not one cheque was sent to any one of over one hundred dependent families. During February it was necessary to borrow \$3,000 from a few members. The time and energy of director and staff that should have been

given to pressing social problems had to be devoted to the collection of dues.

Families of six, seven or more were given only \$7 or \$8 per week when their needs required in many cases double that amount. All Federation did was to keep many of these families, literally, only from starving. Often the minimum weekly needs of the Family Welfare Bureau were so much in excess of what Federation could allow that, as one member of the Board expressed it, one might just as well put names in a hat, draw them out at random and allot cheques in that way until the allowance was exhausted.

For the size of Toronto and the amount of poverty it has had the past winter, the budget of \$30,000 that Federation with that Federation with difficulty could allow the Family Welfare Bureau was woefully insufficient.

A Children's Bureau is an absolute need. Federation cannot and should not place dependent children, merely because they are dependent, in the Children's Home. The Home would otherwise have to be double its present size. But the work of a Children's Bureau cannot be done properly without a trained and experienced worker. Federation had no money last year for such a worker.

The Federation budget, although cut, so to speak, according to the cloth on hand, was entirely inadequate for the problems of a community of 40,000 souls.

In other large cities, \$6, \$5, \$4 per capita are the minimum for effective work. Philadelphia with a Jewish population of 200,000 raised last month \$1,600,000 for 1925 \$8 per capita. In Toronto last year the per capita contribution was less than \$1.75. In other cities from 6 per cent. to 10 per cent. of the population are members of Federation. In Toronto only 4 per cent. enrolled last May, and of that number over 300 have yet to pay even one-quarter of their year's dues.

Buffalo, with a Jewish population of 20,000, spent last year over \$35,000 in family welfare work; Milwaukee, with 22,000 Jews, spent \$36,000 in family welfare work; Cincinnati, a Jewish community of 18,000, if a much richer community than Toronto, therefore comparatively with a smaller poverty problem, spent \$46,500 in family welfare work; while Toronto, with 40,000 population, could afford to give less than \$30,000 to family welfare work.

Above everything else a larger budget for family welfare work is imperative.

The Board, through appropriate committees and discussion, may assist the professional worker in affording the best care and supervision to the families dependent upon the organization, but the responsibility of carrying out the plan in each case should rest with a professional worker.

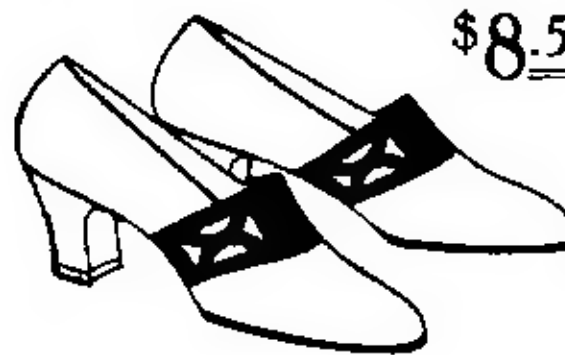
The need for a complete and efficient record system is fundamental to good relief work. This requires carefully trained and experienced workers. At least three case-workers are necessary to carry out such a programme effectively. The past year we had for five months only one worker and for seven months merely two.

A special self-support fund should be created for the placing of otherwise dependent families in small self-sustaining business ventures. This fund could be administered by a special committee of business men as a special department of the family welfare work.

Another department of family welfare work that must be developed is an employment service. For a few months during a few afternoons each week, one of the University students placed in less than six weeks twenty-two people. The actual saving to the Federation in relief that would otherwise have been necessary to be given to these twenty-two people, has been estimated to have been \$200 per

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month. Fifty employers were interviewed in the endeavour to place these twenty-two people. Such work requires the service of a full-time worker.

Mount Sinai Hospital presents another problem. It is unfortunate that in the founding of this Hospital the Federation was not consulted, nor that the support of the community was secured. But the Hospital is here. Over \$30,000 of community money has been invested and last year the Federation undertook to contribute \$5,000 toward its maintenance. But the Hospital needs at least \$10,000 more annually.

Mount Sinai Hospital accepted all Federation cases free, but was satisfied to receive for all immigrants only one-half the usual "city permit" fee from the Emergency Immigrant Aid Committee. The hospital has maintained a strictly kosher kitchen. Since its opening in September, 1923, it cared for over 950 patients.

It is for the Jewish community to decide how far Federation should continue its support. It is a violation of Federation principles for one of its organizations to be under the necessity of appealing separately to the community for the additional necessary assistance. A broader, larger support of Federation would enable Federation to take a decisive stand about Mount Sinai Hospital.

The Maternity Aid Society, financed by Federation, has done excellent work in maternity and infant relief, but Federation has so far been unable to finance another activity of Maternity Aid, the Mothers' Rest Home at Bronte.

But why should it be necessary for the community to undergo repeated drives, campaigns, bazaars, benefits, theatre nights and entertainments? The community pays after all! Federation isn't the officers, nor the board of trustees, nor the staff, but the entire community. Only in so far as the community supports Federation can Federation support and develop these

activities.

A Children's Bureau is a decided need. A survey recently made of the Children's Home show fourteen children under the age of nine, not one of whom ordinarily should be in an institution. Such children are of too tender an age to be institutionalized. It would be futile, however, to place them indiscriminately in foster homes, without thorough investigation and follow up.

The question of a girls' camp has been before Federation the past few years. The present one at Whitby is ridiculously inadequate, as it can accommodate only fifteen girls at a time.

Last summer the Boys' Camp, almost entirely financed by Federation, gave 400 boys a two weeks' outing, at a cost of \$4,000. The Bnai Brith which has sponsored the Boys' Camp the past few years has already requested Federation that a camp of similar size be maintained this summer.

Big Sister work this year suffers under the handicap of not having a paid worker direct it. Such work cannot be left to volunteers. Until a worker is engaged, protective and preventive work for our Jewish girls will inevitably suffer.

Together with more adequate camp work, Big Sister work and work with dependent children, must go a further development of the Boys' Club and Girls' Club. Both are now filled to capacity. Both are sorely in need of larger accommodations, more equipment and more workers. Federation was compelled the past year to ask the Council of Jewish Women to support in part the work of the Girls' Club.

In order to do the work outlined a budget of between \$100,000 and \$125,000 and a membership (a paying membership) of not less than 2,500 are necessary. Thanks to the interest taken by Bnai Brith and other fraternal organizations in the work of Federation, there is every prospect of reaching these goals. The Business Men's Council is already considering plans for a membership drive. The need is also one of increased subscriptions.

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The successful history of the City Dairy Company can be written down in terms of the confidence that mothers place in City Dairy Milk.

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And this is what City Dairy means to-day to mothers of Toronto. It is the ally of parent and doctor, the guardian of little children. Twenty-five years ago the little ones received their milk supply in haphazard fashion, danger always near. But the City Dairy Company was organized in 1900 and that year marks the beginning of the decline in Toronto's infant death rate.

From the very first, equipment and methods employed were the best and most scientific known. Since then the City Dairy Company has replaced equipment and improved its methods as the march of science made this possible.

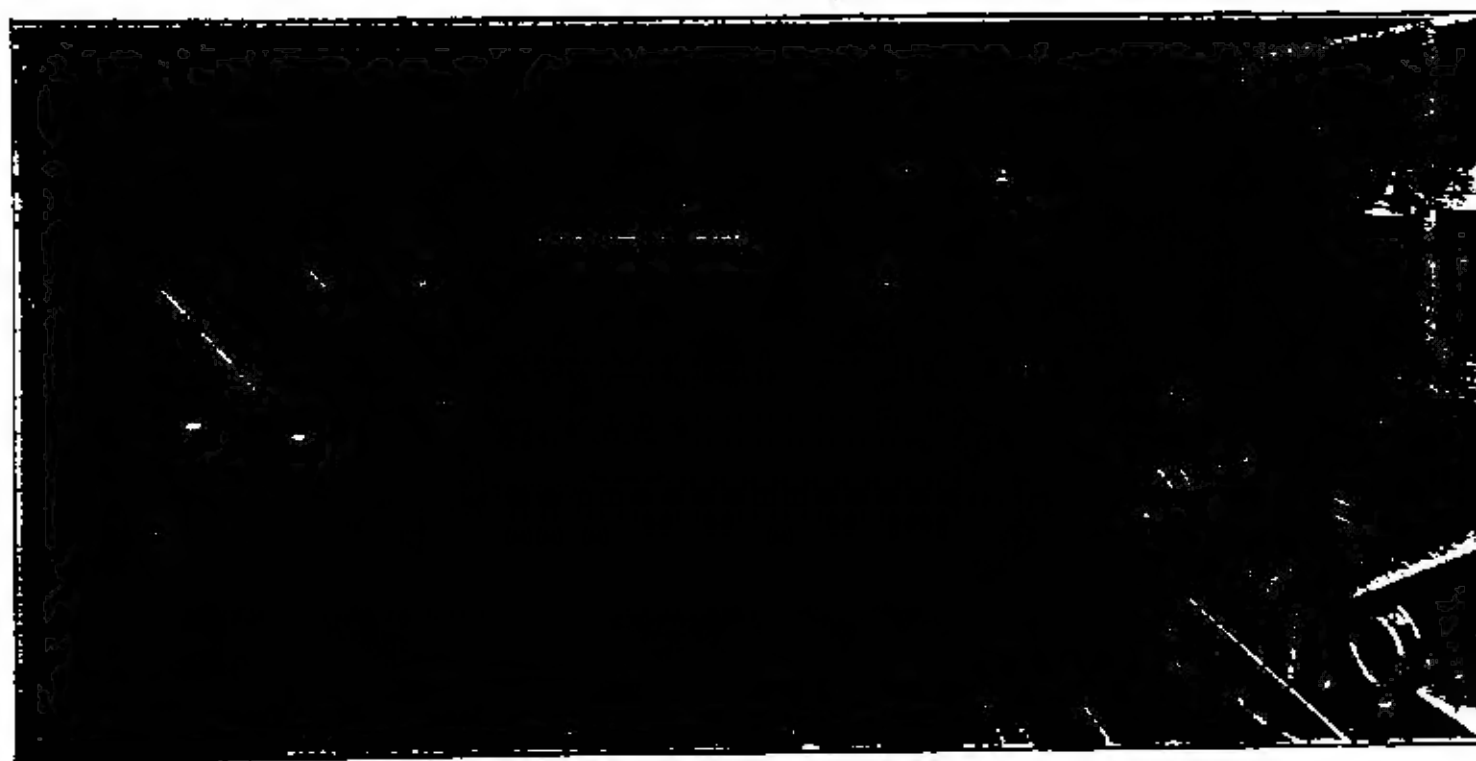


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EDITORIAL

Continued from page 1

feel at home everywhere we must have a home somewhere. It sounds paradoxical but it is true. It is based on the principle of reciprocity. We readily accept hospitality when extended to us if we feel we can reciprocate. You invite a man to dinner who has a dinner waiting for him at home. In reciprocal relations it is not quantity and numbers that count but quality. If Jews have a Jewish university in Palestine the "Numerus Clausus" against Jewish students in European universities would not be enforced. If we have a place where our culture and civilization flourish unimpeded, our culture will have a place in every other community. Observe that the Irish Protestants in Ontario do not regard it as unnatural or out of place to celebrate Orange Day here, the Irish Catholics feel the same way about celebrating St. Patrick's Day in New York, whilst we Jews always feel peculiar even about our religious customs and festival and ask "Mah yomme Hagoyim?"—what will the Gentiles say?

A Jewish homeland where the Jewish civilization can be built is what the Jews need. A Jewish homeland will redeem the so called free and emancipated Jew from the demoralizing psychosis and inferiority complex which he has acquired in the Ghetto. A Jewish homeland will restore to the Jew his self-respect. To build this homeland and through it to rebuild the Jewish civilization must become the religious duty of the Jew in the Ghetto. The Jews have not spoken the last word nor made their last contribution. Through a homeland in Palestine and the Jewish university the Jews want to show *not that they are like the other nations of the world but that they are different*, and different in that they wish to develop their unique genius at creating spiritual, religious and moral value to offset the materialism of the modern Western civilization. And not only must the Jew work to establish a Jewish home in Palestine to rid himself of the feeling of homelessness, but he must build up in the Ghetto lands a Jewish community life with the sanction of the state. A Jewish community life means a strong synagogal life, a system of Jewish education and the sponsoring of Jewish values. Then, and then only can it be truthfully said that we modern Jews have gone "meavdus lecherus"—from slavery to freedom.

Unless in America we feel that our children can and will grow up Jews, we are not free in spite of every other freedom we may enjoy. I believe it is possible to accomplish this end if we only will it.

The Passover festival is the anniversary of our birth as a nation. It compels us to think of how we may lead ourselves out of the slavery into which we have fallen into a new freedom.

Barnett R. Brickner

The Palestine Government ordinance with regard to the establishment of Jewish communities in Palestine, which has aroused so much discussion in the country, is now being re-drafted, states a report from Vienna. This according to the same report, was officially communicated by Sir Herbert Samuel, to representatives of the Agudath Israel in Jerusalem.

PASSOVER CONCERT

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Holy Blossom Hebrew Congregation, Rabbi B. R. Brickner, Bond Street.

Passover services, Thursday, April 9, 10.15 a.m., for first day. Children's service, Saturday, April 11, 10.15 a.m. Parents invited. Wednesday, April 15, 10.15 a.m., concluding Passover day services. Rabbi Brickner will preach at Passover services and Saturday morning will preach a sermonette for the children. Religious schools as usual. Sunday, April 12, 10 a.m. The Men's study group, Sunday, April 12, 10.15 a.m. Synagogue Chambers, Rabbi Brickner leading. Monday Club meets Monday, April 13, at 8.15 p.m., Synagogue Chambers. Rabbi Brickner will review "Fata Morgana," by Vajda, and "The Guardsman," by Franz Molnar. Passover meeting of the Sisterhood, Tuesday, April 14, 2.30 p.m., synagogue chambers. Rev. Chas. Ven Pilcher, D.D., professor of Old Testament literature at Wycliffe College, Toronto, will speak. Mrs. Sidney Kahn will sing, accompanied by Mrs. Leo Englander. Annual spring luncheon, Tuesday, May 12.

ENGLAND'S MOST CELEBRATED SCULPTOR A JEW

"I hear," writes the London correspondent of The Manchester Guardian, "that the Manchester Fine Arts Committee have recommended the purchase of Mr. Epstein's bronze bust of Conrad for the Manchester Gallery. This is very good news, and Manchester is to be congratulated, for it is difficult to think of any available modern work of art of such significance as this noble bust. Londoners of sensibility will hear of the acquisition—one is taking it for granted that the Council will confirm the choice—with mixed feelings, because the National Portrait Gallery had an opportunity to acquire it, but finding in it a lack of smoothness and prettiness, which the trustees somehow seem to think is characteristic of great men in portraiture, they preferred instead to acquire a commonplace portrait drawing of Conrad.

Mr. Epstein, whose parents came from Poland, modelled the great Polish master of English at his home near Canterbury. The meeting of the two distinguished men, I was told by one who was present, was moving. Conrad, in poor health, was probably touched by the idea that the sculptor who had come to transmit his physical presentment to posterity should be, like himself, one who had come from distant lands and found home and a name in England. It is fitting that a city that is a seaport should have in its gallery this portrait of the great seaman-author.

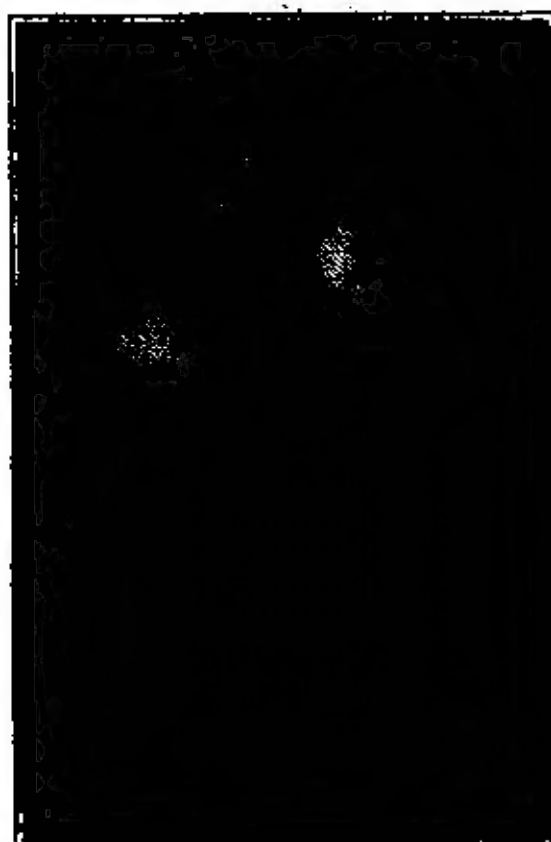
"Mr. Epstein, I hear, is now far advanced in his great carving for the Hudson Memorial that is to be set up in Hyde Park. He himself is doing the whole of the carving on the great block of Portland stone, leaving nothing to assistants. The center is a great relief panel of the female figure suggested by the mystic woman in 'Green Mansions,' with a flight of birds rising around her."

The women's auxiliaries of the Orthodox synagogues and organizations are giving substantial aid to the campaign launched by the Women's Committee of the Yeshiva College Building Fund, of New York City, to raise \$250,000 with which to build a dormitory. The plan is to have as many leading women's auxiliaries as possible to contribute \$5,000 to commemorate their co-operation by inscribing the names of their organizations on rooms of the dormitory as a permanent record of their gifts. The proposed group is to consist of five buildings, and the institution is to have accommodations for over three thousand students.

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Review" Advertisers

Moscow Art Theatre Artists to Come Here

David Vardi, Jewish mimic and impersonator, of the Moscow Art Theatre, and Eva Yoelit will appear at Massey Hall, Wednesday evening, April 15.



David Vardi

15, under the auspices of the Workmen's Circle School. Vardi gives such numbers as "Die Yidene mit der Kvota" (The Jewess with the Quota), portrayals of Jewish types and a scene called "Class Antagonism during the Reading of the Torah" in which he plays the part of three Jews. Eva



Eva Yoelit

Yoelit gives such readings as "The Song of Songs," psalms and Pinski's "Ebiger Yid" (Eternal Jew). Notices in the Jewish press in New York give both Vardi and Yoelit highest praise as artists of polish, intelligence and charm.

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TORONTO SOCIAL

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon. Telephones Elgin 1436-1437.

The London Times has announced the engagement of Henry Levy, son of H. Levy, of Elm Avenue, Westmount, and Kathleen Elder, daughter of S. Samuel, 64 Orchester Terrace, London, Eng., and 140 Madison Avenue, Toronto.

Mr. and Mrs. Leo Frankel, Jarvis Street, are leaving for a trip south on Friday.

Mrs. E. Lorie and Miss Lorie, Clarendon Avenue, are spending a few weeks in Atlantic City.

Mrs. H. G. Levetus and Miss Birkenhead, Wells Street, are spending the holidays at Atlantic City.

Mrs. D. P. Rockmaker, Bloor Street West, spent a few days with her sister, Mrs. Beube, in Hamilton.

Wilfred Stein, of Montreal, is visiting his parents, Mr. and Mrs. Stein, Huron Street.

Mrs. Geldzaeler, of Walmer Road, entertained Monday evening in honour of her daughter, Mrs. I. Ruskin, of Windsor, Ont.

Mrs. Harry Rubin and children, Winthrop Road, are spending the holidays in Columbus, Ohio.

Mr. and Mrs. H. Clavir and family, Huron Street, are spending the holidays with the latter's parents, Mr. and Mrs. L. Froid, of North Bay.

L. Simon, South Drive, is in New York.

Among those who entertained this week in honour of Miss Sarah Davis, Montreal, the guest of Mrs. J. Levy, Ave's Street, were: Miss B. Reinhorn, Bridge, Wednesday; Hyman Ballick, Dance at the Sunnyside Pavilion, Thursday; and Friday, theatre party, Harrison Lehrer and Hyman Ballick.

Dr. Maxwell Bochner, of New York, will spend the holidays with his parents, Mr. and Mrs. A. C. Bochner, Markham Street.

Dr. and Mrs. H. P. Fine, of Markham Street, have left for Perth Amboy, N.J., where they will be the guests of the latter's parents, Mr. and Mrs. S. Fine.

Mrs. L. Levine, of College Street, was in Montreal last week.

Mr. and Mrs. H. Rotenberg, Hilton Avenue, are spending two weeks in London and Windsor.

Mrs. Ralph Stone and Miss Fanny Stone, of Chicago, Miss Anna Goldin and Nathan Goldin, of Buffalo, were in town to attend the Rapp-Smith wedding.

Mrs. R. Shutz and children, Alexandra Boulevard, are in Chicago.

Miss Betty Novack entertained at the home of her aunt, Mrs. Kisluk, Glenholme Avenue, in honour of Miss Pearl Lerner, who is leaving for Galveston, Texas. Those present were Mr. and Mrs. H. L. Kopp, Misses Sonya Lipsett, Ida Jolofsky, Ethel Taube, Pearl Lerner, Leah Lerner, May Fallick, Mary Miller, Ruth Steinberg, S. Rosen, B. Papernick, Dr. J. Sherman, L. Taube, S. Levi, Dr. D. Sugerman, M. Stitt, S. Helen and H. Greenberg. Two violin selections were rendered by H. Novack, L. Sherman and A. Sherman, and F. Tobies entertained with music.

Dancing, games.

Among those who entertained last week for Miss Minerva Smith, a bride of this month, were Misses Rita Cooper, Clifton Road, theatre party and tea, Wednesday afternoon; Miss Helen Merker, Maple Drive, luncheon, Thursday; Jennie Enushevsky, tea, Thursday.

Mrs. Harry Pullan's luncheon at the Primrose Club postponed for a later date.

Lou Kruger will spend Pesach week at home with his parents, Mr. and Mrs. B. Kruger.

Mr. and Mrs. D. Miller and baby spent the week-end in Hamilton.

Dr. and Mrs. A. G. Volpe have returned from St. Catharines and will live at 327 College Street, Toronto.

Dr. Thos. N. Bockner, recently returned from New York City, following a two-year post-graduate course. He is a son of Mr. and Mrs. Myer Bockner, 84 Brunswick Avenue.

Mrs. Jack Perkins, Palmerston Boulevard, is spending the holidays in New York.

Mr. and Mrs. I. Segal, of Hamilton, are spending the holidays with the former's mother, Mrs. E. I. Kenen, Bernard Avenue.

Mrs. Sam Shenkman, of Montreal, is spending the holidays with her parents, Mr. and Mrs. J. Ross, Bracondale Hill Road.

Irving Allender, of Detroit, is spending the holidays with his mother, Mrs. Allender, Nassau Street.

Misses Sara and Anne Griesman, Hilton Avenue, spent the week-end in Buffalo.

Isadore Maidenbergl and Harold Singer, of Hamilton, motored to Toronto for the week-end, and were the guests of Isadore Finestein, Nassau Street.

Miss Sue Baum, of Windsor, who was the guest of her grandparents, Mr. and Mrs. M. Brody, Borden Street, has returned home.

Mr. and Mrs. Harry Papernick and family, Spadina Road, motored to Mount Clemens for the holidays.

Mrs. Wm. Agronove, Wells Hill Avenue, is spending the holidays in London.

Manny Stone, Cecil Street, is spending the holidays with Mr. and Mrs. Baum, of Windsor.

Dr. Bernard Drachman and his son, of New York, are the guests of Nathan Smith, St. George Street, for Passover.

Dr. William Stone, of Buffalo, is spending the holidays with his parents, Mr. and Mrs. M. Stone, Cecil Street.

Mr. and Mrs. Harry Langer and daughter Dorothy, of Hamilton, are spending the holidays with the latter's parents, Mr. and Mrs. J. Cadesky, Borden Street.

Mr. and Mrs. Arthur Markus and baby daughter, of Montreal, and Mr. and Mrs. L. Nusbaum, of Rochester, N.Y., are visiting their parents, Mr. and Mrs. M. Cohen, Palmerston Blvd.

NOTICE TO ORGANIZATIONS AND OTHER NEWS CONTRIBUTORS

Hereafter the CANADIAN JEWISH REVIEW will not use material written in pencil or on both sides of the paper, or material typed in single space or written in a hand difficult to decipher. Mistakes are seldom due to the Review staff, proofreader or compositor. When news matter is received in proper condition it finds its way into print the same way. Please send in your news written carefully in ink, on one side of the paper only or, better still, typewritten in double or triple space, with special attention to names and initials. Get your secretary or publicity committee to co-operate with us to your advantage.

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SUNNYSIDE LODGE, I.O.O.F.

Sunnyside Lodge, No. 449, I.O.O.F., held a literary evening Wednesday, when Professor J. Gibson Hume, head of the department of philosophy, University of Toronto, addressed the members on the significance of philosophy and its bearing on human life and stressed the fundamental features of toleration and co-operation. Bro. S. Eisen, the Noble Grand of the lodge, was in the chair. Bro. William Brooks, grand secretary of the I.O.O.F. of Ontario, also spoke.

JEWISH DENTAL CLINIC

A Jewish dental clinic has been established in Toronto at the Old Folks' Home, Cecil Street. Work will be carried on for those in the Home, with the object of expanding the service as time and means permit.

Dr. H. Winkler and Dr. Abraham D. Smith are in charge. The clinic will be operated on a regular scheduled timetable and with the expansion of service Dr. J. P. Tarshis will assist.

HADASSAH

Central Chapter of Hadassah Pesach meeting, Zionist Institute, Monday, April 13, 8 p.m. Dr. Shayne will speak. Refreshments.

HERZL GIRLS' CHAPTER OF HADASSAH

The Herzl Girls' raffle for theatre pass was won by Miss Kate Mintz. Chapter dance for members and friends, Saturday, April 18, Zionist Building.

YOUNG PEOPLE'S SOCIETY

Young People's Society, of McCaul Street Synagogue meets Sunday, April 12, at 8 p.m. Feature motion picture. Everybody welcome.

NATIONAL FUND

Hadassah presidents will appeal to their chapters in aid of the National Fund. Trees and land will be sold and National Fund boxes distributed and cleared during Cholomod Pesach.

SIGMA ALPHA MU

Sigma Alpha Mu Fraternity annual musicale on Sunday, April 19, Holy Blossom Synagogue Chambers, 122 Bond Street. Friends invited.

JUNIOR LEAGUE

The Junior League annual elections, Sunday evening, April 12. Music.

YOUNG JUDAEA

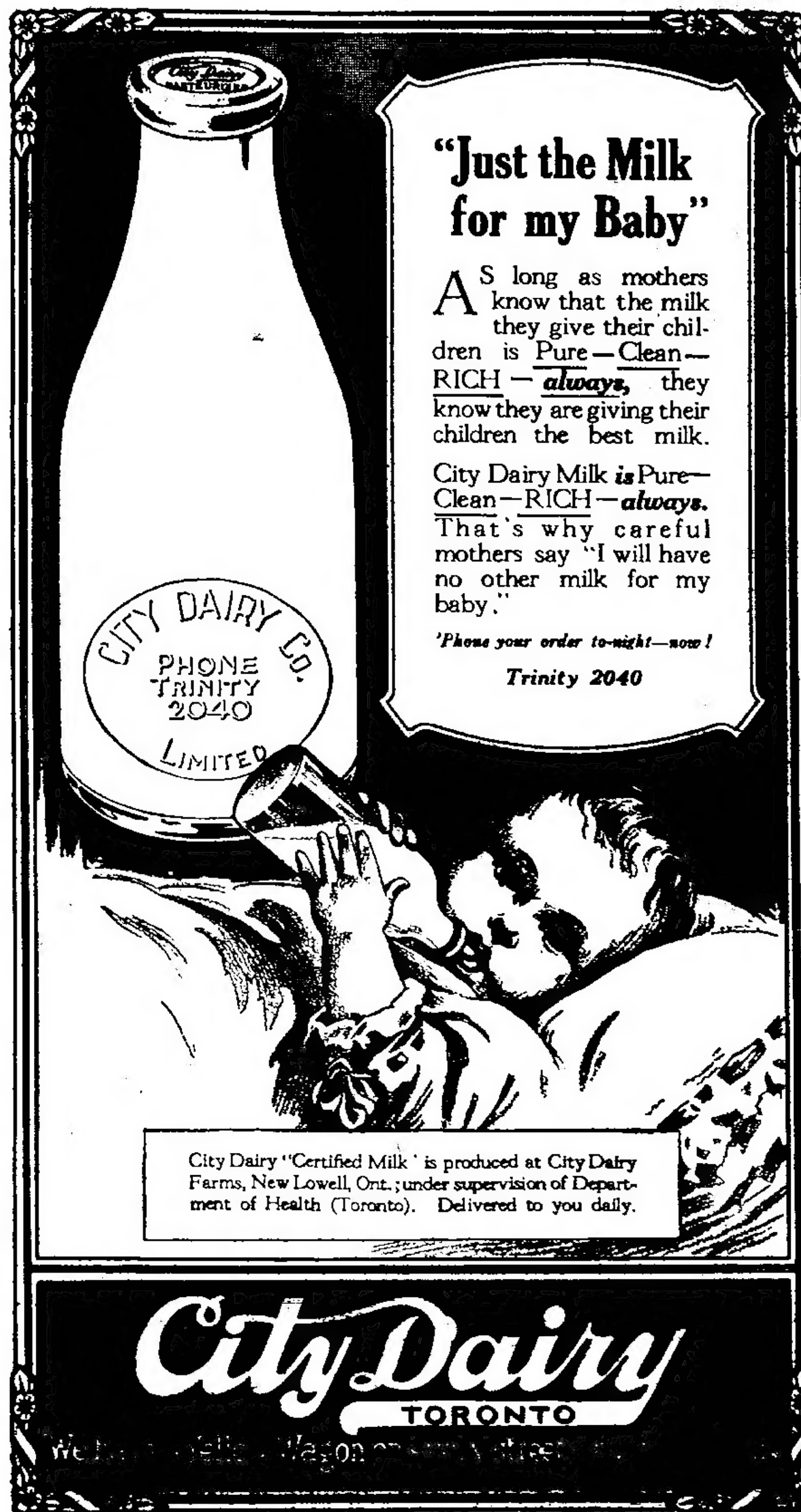
Young Judaea oratorical contest, Sunday evening, April 26, Zionist Building. Open to all Senior Young Judaeans. Information from the supervisor. Prizes of books.

Senior Council reunion, Saturday evening, April 18, Zionist Building. Programme: Talk by a member of the Administrative Board; inter-circle debate; group singing of Yiddish and Hebrew songs; dancing. Meeting open to members of Senior Circles. The last round of the inter-club debates commences April 15. Final elimination in May. Challenge cups for winners of the senior, intermediate and junior groups. Wednesday, March 22, Sing-song Circle. Misses R. Segel and L. Garbinkle will lead singing.

The Thelamis Girls, led by Miss Nellie Orliff, will hold a social at the Zionist Building, Saturday evening, April 11.

HERZL ZION CLUB

Dr. Chas. Markowitz has been re-elected club physician. Dance for members only, Sunday, April 12, club rooms.



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BIRTHS

Born, to Mr. and Mrs. David Shulman (nee Netta Wintrop) on Thursday, April 2, a son, Philip Morton.

WEDDINGS

Davis-Levy

The marriage of Pearl Rosalind, daughter of Mr. and Mrs. J. Levy, and Dr. Archie Davis, son of Mr. and Mrs. M. Davis, took place at the home of the bride's parents, Argyle Street, Rabbi Gordon officiating, Tuesday, March 31, at 4.30 p.m. The bride, who was given away by her father, wore a gown of white crepe romaine trimmed with beads and studded with rhinestones. Her veil of Grecian style had a rhinestone bandeau with orange blossom clusters. She carried a shower bouquet of Ophelia roses and lilies-of-the-valley. She was attended by Miss Sarah Davis, sister of the groom, as maid-of-honour, who wore a gown of yellow and mauve georgette and carried a bouquet of spring flowers. Ben Davis, brother of the groom, was best man. The bridesmaids were Misses Nellie Grossman, in green flat crepe; Leah Lerner, in sea green crepe; Frances Wilson, in sand chiffon over pink silk; Beatrice Reinhorn in Bowered georgette; Diana Henry in powder blue over pink silk; all wore tulle headresses to match their frocks and carried bouquets of spring flowers. The groom's gifts to the bridesmaids and maid-of-honour were bracelets. Frances and Ruth Thomas were flower girls, frocked in green georgette, and little Muriel (Bobby) Goldstein, niece of the bride, as train-bearer, wore white silk lace over white satin. Miss Mary Baker, cousin of the bride, played the wedding march. Mrs. J. Levy, mother of the bride, wore mauve satin trimmed with gold lace and a train trimmed with fitch fur and wore a corsage of violets. Mrs. M. Davis, mother of the groom, wore black crepe with an overdress of lace and a corsage of roses. Mrs. L. Goldstein, sister of the bride, in a French beaded gown of green satin and a corsage of green satin and a corsage of sweet peas. Covers were laid for fifty guests at dinner, reception in the evening. The house was decorated with palms, ferns and spring flowers. The bridal path was of palms and ferns trimmed with white ribbons, leading to an arch of palms where the ceremony was performed. Among the out-of-town guests were Mr. and Mrs. M. Davis, Miss Sarah Davis, Ben Davis, Mr. and Mrs. Rosenthal, all of Montreal; Mr. and Mrs. H. Diamond and Mr. Miller, of Lachine, Que.; Mr. and Mrs. H. Goldstein, of Ottawa. Dr. and Mrs. Davis left to spend their honeymoon in Buffalo and Atlantic City. On their return they will live in Montreal. The bride travelled in a rust colour ensemble suit with hat to match.

ENGAGEMENTS

Mr. and Mrs. Paul Levi announce the engagement of their daughter, Sara, to Samuel Godfrey, son of Mr. and Mrs. M. S. Godfrey, Toronto.

S. Feldstein announces the engagement of his youngest daughter, Fannie, to Saul Kane, son of Mr. and Mrs. J. Kane, of Rochester, N.Y.

OBITUARY

On Monday, March 30, Beatrice (Bunny), aged three, dearly beloved daughter of Louis and Hannah Dickstein. Accidentally killed by street car on Kingston Road. Sadly mourned by her parents and brother Stanley, grandpa, aunts and uncles.

BALFOUR CLUB

Club Passover entertainment will take place on Thursday, April 16, at 7.30 sharp. Feature event will be a debate between the University of Toronto Messrah debating team and the Balfour Club, the subject being "Resolved that the Jews in the Diaspora, although continuing to lead material aid to Palestine,

FACTS ABOUT TEA SERIES—No. 2

Tea Production Today

If the Chinese, who first discovered tea, had realized the possibilities of the trade and had studied the nature and requirements of the plant, China might still be the largest tea producing country. Centuries of neglect, however, stunted the growth and caused the quality to deteriorate. In the mountains of Ceylon and India, tea was found to flourish. Scientific methods of cultivation and manufacture were introduced with remarkable results. Now the finest tea grown in the world and by far the largest quantity comes from these countries. "SALADA" is mainly blended from flavoury India and Ceylon teas.

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should not interfere in the political, social and religious management of the country." The Balfours have the negative of the argument. An interesting programme is promised to all. Tickets are 25 cents and can be obtained from club members. Nobody can afford to miss this evening. They will regret it otherwise.

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"Jewish Review"

JEWISH FARMERS OPEN OFFICE

The United Jewish Farmers of Ontario now have a permanent office, with S. Levine, secretary, in charge, 475 Queen Street West.

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LOEWS

WEEK OF APRIL 13th

Jackie Coogan

IN

"THE RAGMAN"

The Story of "Ginsberg's Irish Woes"
ANOTHER "ABIE'S IRISH ROSE"

NATIONAL VAUDEVILLE BILL

featuring

MISS VIE QUINN

NEXT
WEEK

Erich Von Stroheim's
"GREED"

HIPPODROME

STARTS
MONDAY

JOY WEEK! featuring

BUSTER KEATON

in his latest laughsterpiece

"SEVEN CHANCES"

and ROY LOCKSLEY'S
JAZZ PHONIC ORCHESTRA

in old and popular melodies

EMPIRE

Versatility of its principals, elaborateness of its settings and the corking lines of comedy have made a premier burlesque attraction of the production Harry Steppe and His Big Show, headed for the Empire Theatre next week. This show has been selected for the summer run at the Columbia, New York. Besides offering the best that is to be found in oddities of comedy, a long list of vaudeville numbers, presenting the best there is in singing, dancing and other tricks of the stage, will be found on this bill. Harry Steppe again will be seen in a delightful presentation of a Jewish character in which he is supported by Harry O'Neil. They are given excellent range and latitude for the humorous situations, and are ably assisted by Vic Casmore, George Rose, Rube Wallman and Solly Hite. Burlesque which places its dependence largely upon pretty and shapely girls offers its best with the Big Show. Selection of the principals and chorus was made with an eye for beauty and talent in both songs and dances. Mabel Relfow, a wonderful dancer, will lead the ladies, and others are Lola Pierce, Rose Duffin and the Carmen Sisters. George McGlenon, an Ethiopian clarinet player and whirlwind dancer of the soft shoe type, is a really fine addition to this pleasing aggregation. Chorus girl contest Thursday night.

SHEA'S

The U.S.S. Leviathan, flagship of the United States Shipping Board's fleet, created a furore in shipping circles through the nature of the entertainment provided for its passengers. All trans-Atlantic liners carry orchestras, but the Leviathan orchestra was the last word in sea-going musical organizations. So this orchestra, with Nelson Maple as its director, is on shore leave, playing a few weeks at the biggest vaudeville houses, and is the headline attraction next week at Shea's. An especially fine saxophone quintette is one of the features of the organization and Emmett O'Mara, silver-toned tenor, will be heard as an extra feature.

Bert Baker is a graduate of that school of comedy which insists the player must depend upon himself first and his author afterward. In vaudeville Mr. Baker serves a dual capacity, author and comedian, so that for his humour he looks to no one but himself and his present vehicle is a farce called "Prevarication."

Margaret Padula is an artistic entertainer with smiling personality. She sings, plays and whistles. She is billed as presenting "A Song Study of Boys," but she has other numbers just as enticing and just as well rendered. Mallen and Case offer a little skit called "Keeping the Doctor Away." They are harmony singers with a sense of humour.

"Orchids" is a petite musical comedy offered in a big way by Block and Dunlap. Mr. Block and Miss Dunlap sing well, and delightful personalities and fine material always put this offering over a pleasing hit. The Three and One-half Arleys in the greatest sensation in perch balancing the stage has ever known, Harriet Nawrot and Boys in "Thrills and Spills" and an Aesop Fable complete the bill.

STANDARD THEATRE

For the Passover holidays the Standard Theatre management offer a beautiful operetta, one of the most recent successes, with eighteen delightful numbers of music entitled "Avramele Melamed." Mr. and Mrs. Louis Birnbaum come direct from New York to produce this play, which was especially written for themselves. Mr. Birnbaum is one of the foremost juvenile singers on the Yiddish stage, and Mrs. Birnbaum has won the name of the Nightingale of Jewish stagemusic. They are well-known New York artists.

DE SOLA CLUB

The De Sola Club social was held at the home of Mr. and Mrs. Patis, 36

EMPIRE

TEMPERANCE ST.

WEEK OF APRIL 13th

Cain and Daven Port present Toronto's Greatest Favorite

HARRY STEPPE

and His Big Show with

HARRY O'NEAL

Vic Casmore, Hite and ReFlow, George McGlenon
(America's foremost colored comedian), and
the World's Fastest Dancing Chorus

THURSDAY NIGHT—CHORUS GIRLS' CONTEST

See members of this beautiful group impersonate six principals in one of the biggest scenes of the show. The chorus will also be seen in six vaudeville turns

NOTICE

This is the show selected for the summer run at the Columbia Theatre, New York City. See it here before Broadway gets it.

Tickets on sale in advance.

For reservations Telephone Main 4315

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Seats Daily, 25c

SHEA'S

ALL NEXT WEEK

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OF
VAUDEVILLE

BEGINNING MONDAY MATINEE, APRIL 13

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HARRIET NAWROT & BOYS BLOCK & DUNLOP
BERT BAKER & CO. MALLON & CASE
3 1/2 ARLEYS AESOP'S FABLE

MARGARET PADULA

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DOMINION EXPRESS AGENCIES

Cecil Street. Prizes were given to Miss Otis and Moe Cohen, winners of the popular contest. Miss Ann Black and Bill Goodman won the lucky prize dance. Sid Otis, president, made the presentations. Ben Dean and Abram Bros. entertained. Ben Krokower was social director.

LEONARD ATHLETIC

Installation of officers, Leonard Athletic Club, Sunday, April 5, A. I. Oelbaum, installation officer. H. Cohen talked on his experiences with the Jewish Legionnaires in Egypt. Refreshments. First annual dance, Prince George Hotel, Empire Room, Wednesday, May 6. Invitations from Club members.

Buenos Aires.—Professor Albert Einstein, author of the relativity theory, arrived here recently on the steamer Cappelonio. Professor Einstein was invited to Argentina to deliver a series of lectures at Buenos Aires University.

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Mr. and Mrs. Louis Birnbaum
in Their Very Successful Operetta

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PHONE MAIN 5178**The Fred W. Matthews Co.**
FUNERAL SERVICE488 Spadina Ave.
Phone/Tels. 791 - Toronto**CANADIANS IN
LOS ANGELES**

Mr. and Mrs. Michael Hirsch, who are guests at the Ambassador Hotel, have left for a trip to Catalina Island.

Mrs. R. E. Heilig entertained at a mah jongg party Tuesday, at her home, West Seventh Street. Among those present were Mesdames David Gordon, H. Singer, Pasadena, P. B. Glickman, Otto Kerner, Harry Genser, Alice Myers, H. Adilman, N. Jassby; Misses Freda Singer, Tessie Glickman, Mrs. P. Cohen, Chicago, Misses Martha and Evelyn Heilig.

Max King is leaving for a short trip through Western Canada.

Mr. and Mrs. N. Jassby are motoring to San Francisco.

Mr. and Mrs. Geo. Rabinovitch have returned to Montreal.

Mrs. Morris Myers entertained at a luncheon-bridge at her home, Harcourt Avenue, in honour of Mrs. Mark Soss, Spokane. Covers were laid for twenty. Her guests included Mesdames B. Myers, Max Levine, N. J. Leavy, Daniels, C. Ehrlich, L. Frischling, P. Strann, Don Marlin, Vineberg, Goulden, P. B. Glickman, David Gordon, Otto Kerner, Raymond Klineberger, Hacker, Misses Soss, Sylvia Leavy, Frances Schwartz, Isaacs.

Mrs. P. Strann, Harcourt Avenue, entertained in honour of Mrs. Geo. Rabinovitch, of Montreal.

Mr. and Mrs. Ripstein, North Lucerne Boulevard, have left by motor for San Francisco to stay for a short time.

Miss Lena Becker, who has been visiting Mrs. C. Cohen, Western Avenue, has returned to Montreal.

Mr. and Mrs. C. Cohen, 1514 North Western Avenue, were at home to their friends on Saturday, March 14, in honour of the bar-mitzvah of their son, Theodore. Services at Temple Bethel, Hollywood.

Jerome Ripstein entertained some friends at a radio party on Saturday evening. Among those present were Bernard and Beryl Adilman, and Morris and Arthur Kerner.

Among the week-end guests at Muriatta Springs were Mr. and Mrs. Wm. Bernfeld, Mrs. Bee Ironstone, Miss Keller, Irving Siegel, Miss Eva Nadler, Mr. Harris.

P. Isaacs, of Winnipeg, is spending some time in Los Angeles, the guest of Mrs. Ackerman, New Hampshire Avenue, with whom Mrs. Isaacs is spending the winter months.

KINGSTON, ONT.

A reception was held at the home of Mr. and Mrs. L. Abramson, 202 Queen Street, Wednesday, April 1, under the auspices of the Queen Esther Chapter of the Hadassah, to celebrate the opening of the Hebrew University in Palestine. The large reception room was decorated with flowers and British and Jewish flags.

A cable was dispatched to Palestine with Kingston greetings.

Refreshments, dancing.

WINNIPEG

Born to Mr. and Mrs. N. J. Weidman, 11 St. Elmo Apts., a daughter, Sunday, March 29th.

Sidney Schachter, pianist, of Winnipeg, who has been studying in New York for nearly five years with the pianist, Stojowski, is giving a recital in Winnipeg, Monday evening, April 20, in Central Congregational Church. He has studied with Goldmark, in addition to his musical education with Stojowski.

Sidney Schachter was among ten artist pupils chosen from the Stojowski studios appearing in recital last June in Steinway Hall, New York.

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549 Danforth Avenue**CASH STATEMENT****FEDERATION OF JEWISH PHILANTHROPIES OF TORONTO**

For the Year ending February 28, 1925

RECEIPTS	
Subscriptions from members.....	\$59,647.91
Donations.....	5,980.92
Grant—City of Toronto (balance 1924).....	2,803.00
Bequest.....	120.22
Special loans (received, February, 1925).....	3,000.00
TOTAL RECEIPTS.....	\$71,552.05
Bank overdraft (less cash on hand, at February 28th, 1925).....	2,157.37
	\$73,709.42

DISBURSEMENTS	
Family Welfare Bureau.....	\$29,809.77
Jewish Children's Home.....	9,206.68
Jewish Boys' Club.....	4,203.87
Jewish Big Brothers.....	930.00
Jewish Boys' Camp.....	3,300.00
Jewish Girls' Club.....	3,200.00
Fresh Air Home, Whitby.....	739.20
Mount Sinai Hospital.....	3,000.00
Hebrew Ladies' Maternity Aid.....	2,200.00
Hebrew Free Burial Society.....	1,898.27
Personal Service Department (salaries apportioned).....	1,096.00
Campaign expenses, last summer.....	4,441.80
Administration.....	6,820.84
Miscellaneous.....	1,056.89
TOTAL DISBURSEMENTS.....	\$71,903.32
Bank overdraft (less cash on hand, at March 1st, 1924).....	1,806.10
	\$73,709.42

NORTH BAY

The opening of the Hebrew University near Jerusalem was celebrated Wednesday evening, April 1, by North Bay Hebrews, at the Judean Club Room. H. Wiseman, chairman of the Club, presided. Speakers were Mrs. H. Schacter, Rabbi J. Krakofsky and P. Adams, honorary chairman of the Judean Club. Refreshments and dancing completed the programme.

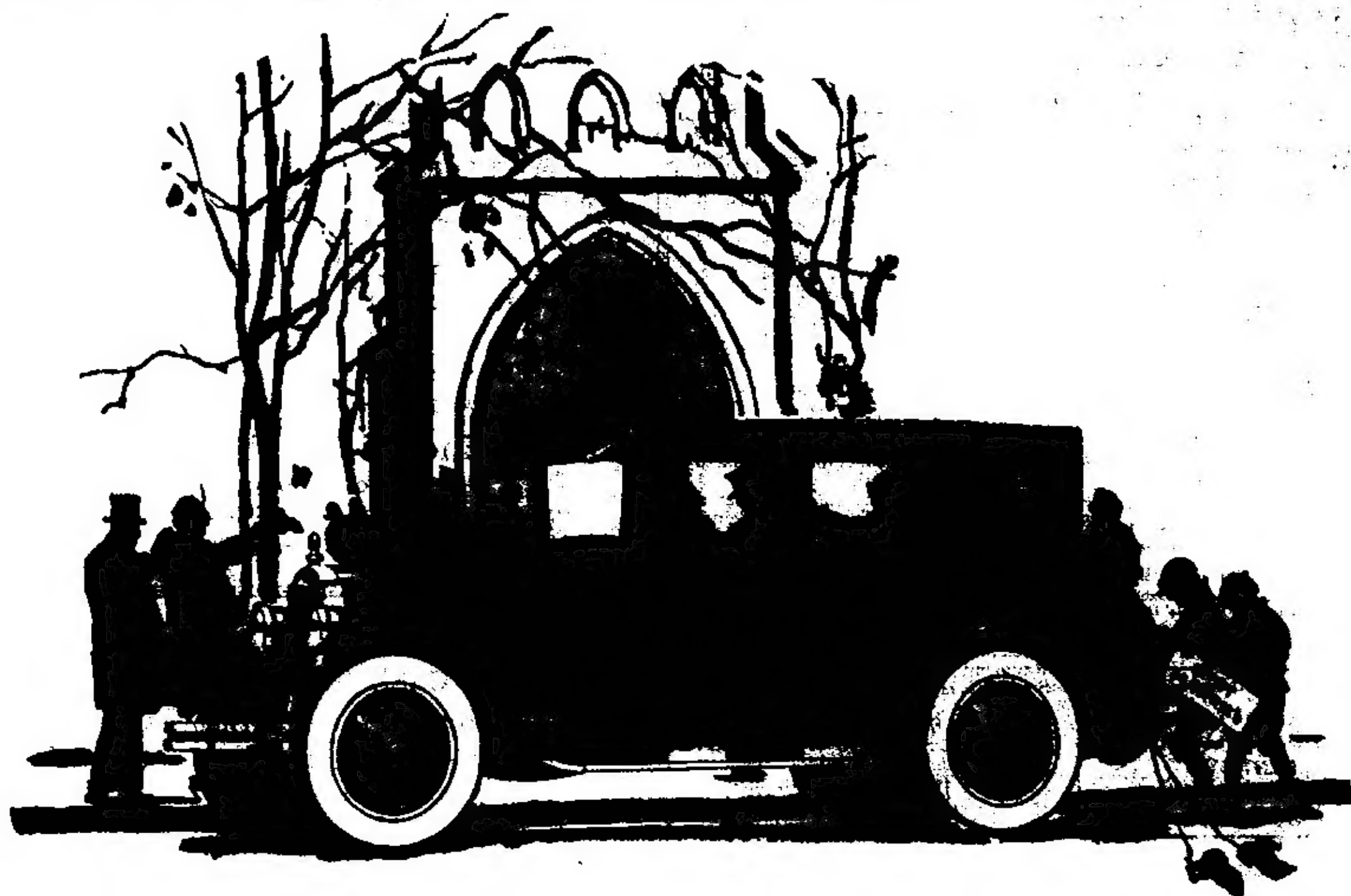
Six members of the now liquidated Jewish Labour Party, "Vereinigte," Messrs. Kruk, Pines, Schulman, Kastelanski, Liskolski and Geist were tried at Vilna by the District Court on charges that their party was engaged in anti-state activities. They were acquitted.

Beginning April 1, the Jewish Labour Federation of Palestine will commence publishing a daily paper in Hebrew. The sum of £1,000 has been donated to the Federation by a sympathizer of the

FAMILY WELFARE BUREAUDISBURSEMENTS—year ending
February 28, 1925:

Cash relief.....	\$19,939.45
Rehabilitation.....	1,906.27
Milk.....	1,081.32
Coal.....	1,120.00
Boots, shoes and clothing.....	809.88
Medical treatment.....	470.55
Groceries.....	268.88
Board of children.....	294.00
Clothing.....	118.12
Transient relief.....	130.00
	\$26,028.47
Administration.....	3,987.10
Coal, 1924, still unpaid.....	2,041.80
	\$32,157.37

party. An equal sum was raised by various labour institutions.



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